

THE KASHMIRIAN ATHARVA-VEDA, BOOK FIVE

EDITED WITH CRITICAL NOTES

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INTRODUCTION

In editing this fifth book of the Kashmirian Atharva-Veda little change has been made from the method of presentation used in the first four books (published in vols. 26, 30, 32, and 35 of this JOURNAL). The transliteration (in italics) is not given line for line, but is continuous, with the number of each line in brackets; the method is familiar, and there should be no difficulty in comparing any passage with the facsimile. The results attained here fall short of my hopes: but in dealing with new material given to us in such condition as in this ms. it seems inevitable that the results will be uncertain and all too often unsatisfactory. As soon as circumstances will permit Book 19 will be published; it contains a large amount of the material given by Ś. in its Book 6 and Book 7.

The abbreviations employed are the usual ones, except that 'Ś' is used to refer to the AV. of the Śāunakiya School, and 'ms.' (sic) is used for manuscript. The signs of punctuation used in the ms. are fairly represented by the vertical bar (= colon) and the 'z' (= period); the Roman period is used for *virāma*; daggers indicate a corrupt reading.

Of the ms.—This fifth book in the Kashmir ms. begins f.74b l.17 and ends f.90a l.8—a little more than 15 folios. Wrong numbers are affixed to f.85 and f.86, but the facsimile gives these folios in the proper sequence for the text: i. e. f.86ab following f.84b, then f.85ab, then f.87a. None of these folios are defaced; most of the pages have 18 or 19 lines, only 6 having 17.

Punctuation, numbers, etc.—Within the individual hymns punctuation is most irregular; only three accent marks appear, in st. 1 of no. 40. The hymns are grouped in anuvākas, of

which there are 8 with 5 hymns in each: anu. 4 no. 2 has no number after it, anu. 8 no. 2 is numbered 1, and anu. 8 is numbered 5. There are some corrections, both marginal and inter-linear, usually consisting of 2 or 3 letters.

Extent of the book.—The book is made up of 40 hymns of which 2 are prose and at least one other is partly prose. The normal number of stanzas in a hymn is 8: 21 hymns have 8 stanzas each and not one has less. Assuming the correctness of the verse-divisions of the text as edited below we may make the following table:—

21 hymns have	8 stanzas each	=	168 stanzas
10 " "	9 " "	=	90 "
4 " "	10 " "	=	40 "
1 " "	11 " "	=	11 "
1 " "	12 " "	=	12 "
2 " "	14 " "	=	28 "
1 seems to have	9 stanzas	=	9 "
<hr/> 40 hymns have			<hr/> 358 stanzas.

New and old material.—There are 25 hymns in this book which may fairly be called new, although material already familiar in other texts enters to some extent into the structure of some of them. The number of stanzas which are essentially new seems to be 203; the pādas which do not appear in the *Concordance* are approximately 775 in number.

Of the 31 hymns which constitute Ś. 5 only one appears here, but 8 of the hymns of Ś. 4 appear here: there are here also 2 hymns of Ś. 3, and 4 of Ś. 6 (3 of these are combined into one hymn here). Two hymns of RV. appear here: a passage of MS. is given here with some variants, and several stanzas of Tāittiriya texts appear. A group of three verses quoted by Vāit. are part of a hymn given here; and another group of three verses quoted by Kāuś. appear in another hymn here. Other correspondences are insignificant.

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ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ

BOOK FIVE

1

[f.74b17] *atha pañcamāṣ kāṇḍā likhyate* z z [18] *om̐ namo gaṇeśāya z om̐ namo jvālābhagavatyāi* z z

[f.75a1] *om̐ namaṣ piśaṅgabāhvāi sindhujātāyā ugrāyāi yo sye nameta kanad aped a[2]sya gr̥hād ayat. | apehi no gr̥hebhyo pehi vatsatambhyā ātmānam atra rocī[3]t savaroham ahā naśa | hāmba sūtale tho vāi sā ma śānttama | putro yas te pr̥ṣṇi-[4]bāhus tama tvaṁ śāsanam̐ kṛdhi | atho duhitaram̐ naptrīp atho tvaṁ sāmānā bha[5]bhava bhūtapatir nir ajātv indrah cetis sadānvā | gr̥hasya vudhnāsīnā tā va[6]jrenādhi tiṣṭhatu | apete-tis sadānvāhiṁsantīr imam̐ gr̥ham̐ | dhenur vā[7]tra sthāmy asaty anadvān vedayā saha | yas sahamānās carasi sāsahā-[8]nāiva ṛṣabha | sadānvāghram̐ tvā vayam̐ jāitrāyātsāvadamasi | sa[9]hasvino bhīmātīham̐ sahasva pr̥tanāyataḥ | sahasva sarvā rakṣāṁsi [10]sahasānāmy oṣadhe tvaṁ vyāghrāṁ sahame tvaṁ syahvān ubhayāduta | ma[11]kṣas cita kṛṇvānā madhu tvaṁ sahasāvūṣadhe z 1 z*

For the introductory phrase and the invocation read: *atha pañcamāṣ kāṇḍo likhyate z z om̐ namo gaṇeśāya z om̐ namo jvālābhagavatyāi z*

For the hymn read: *om̐ namaṣ piśaṅgabāhvāi sindhujātāyā ugrāyāi | yo 'syāi nama id akarad aped asya gr̥hād ayat z 1 z apehi no gr̥hebhyo 'pehi vatsatantyāḥ | ātmānam atra rocīt savaroham | iha naśa | hāmba sutale 'tho vāi sā me śāntamā z 2 z putro yas te pr̥ṣṇibāhus tam u tvaṁ śāsanam̐ kṛdhi | atho duhitaram̐ naptrīm atho tvaṁ śāsanā bhava z 3 z bhūtapatir nir ajatv indraś cetis sadānvāḥ | gr̥hasya budhna āsīnās tā vajrenādhi tiṣṭhatu z 4 z apete-tis sadānvā ahiṁsantīr imam̐ gr̥ham̐ | dhenur vātra sthāmny asaty anadvān vedayā saha z 5 z yas sahamānās carasi sāsahāna iva ṛṣabhaḥ | sadānvāghram̐ tvā vayam̐ jāitrāyācechāvadāmāsi z 6 z sahasva no 'bhīmātīm sahasva pr̥tanāyataḥ | sahasva sarvā rakṣāṁsi sahasānāsy oṣadhe z 7 z tvaṁ vyāghrāṁ sahase tvaṁ sinhān ubhayādutaḥ | sakṣas cetis kṛṇvānā madhu tvaṁ sahasvāvūṣadhe z 8 z 1 z*

There is much uncertainty here, the most serious difficulty lying in st. 2; its first hemistich, however, seems good as given. In 2c *ya ātmānam* might seem good, and *iha naśa* is probably correct for the end of *pāda d*: I strongly incline to think that syllables have been lost before *hāmba*, perhaps enough to make a complete stanza ending with *śāntamā*. RV. 8. 63. 8a is *sā te agne śāntamā*. In st. 3 *śāsanam* (and *śāsanā*) is suggested as being more in harmony with the import of the rest of the hymn. In st. 5a *sthāpyāsaty* might be read.

Our st. 4 = Ś. 2. 14. 4; our 6ab = Ś. 3. 6. 4ab, and Ppp. 6. 8. 3ab varies only slightly; our 7ab = Ś. 19. 32. 6ab.

2

(Ś. 4. 1)

[f.75a12] *yaṁ pitre rāṣṭrayaty agre prathamāya januṣe bhūminasṭhāu tasmā etaṁ su[13]ruca hvāram ahyam gharman śṛṇvantu prathamassu dhāsyuḥ vrahmā jajñā[14]nam prathamam purastād vi śīmatas suruco vena āvaḥ sa vudvyā upa-[15]māmsa viṣṭhā sataś ca yonim assataś ca vi vaḥ z prā yo jajñe vi[16]dvā asya bandhum viśvān devā janimā vivakti vrahmana uj jabhā[17]ra madhyān nīcād uscā svadhayābhi pra tasthau | mahān mahī a[f.75b1]skabhāyad vi jāto dyām jitaḥ pāṛthivam ca rajah sa vudhnyārāṣṭra janu[2]śābhy akraṇ vrhaspatir devatā tasya samrāt. | nūnam tasya gavyo hanoti ma[3]ho devasya pūrvasya pahi | eṣa jajñe bahubhismākam itthā pūrvād a[4]rād aviduraś casahnūḥ sa hi divas sa hi pṛthivyā rcesthā mayi kṣā[5]mam bhrajasī viśkabhāyati | āryaś chukraṁ jyotiṣo dhaniṣṭādā bhyamanto vi [6]vasantv aripṛā | yathā vātharvā pitaram viśvadevaṁ vrhaspatir manasā [7]vo datsva | tvam viśvasya januṣyā dhatusyāgre kavir devān adhabhāyus svadhā-[8]va | mūrdhnā yo agram abhyarty ojasā vrhaspatirmā vivāsanti devāḥ [9]bhinnad balam vimṛdardarīti kanikradati gā svar apo jighāya z [10] z 2 z*

In the top margin at the right stands *ndhā* and over that *sām*.

Read: *iyam pitre rāṣṭry ety agre prathamāya januṣe bhūmanasṭhāh | tasmā etaṁ surucam hvāram ahyam gharman śṛṇvantu prathamasya dhāseḥ z 1 z vrahma jajñānam prathamam purastād vi śīmatas suruco vena āvaḥ | sa budhnyā upamā asya viṣṭhāh sataś ca yonim asataś ca vi vaḥ z 2 z pra yo jajñe vidvān*

asya bandhum viśvā devānām janimā vivakti | vrahma vrahmaṇa
 uj jabhāra madhyān nicād uccā svadhayābhi pra tasthau z 3 z
 mahān mahī askabhāyad vi jāto dyām dvitā pārhivam ca rajah |
 sa budhnyād āṣṭa janusābhy agram vṛhaspatir devatā tasya
 samrāt z 4 z nūnam tad asya kāvyo hinoti maho devasya pūrva-
 sya mahī | eṣa jajñe bahubhis sākam itthā pūrvād arād avidūrāt
 sasan nu z 5 z sa hi divas sa hi pṛthivyā r̥teṣṭhās sa hi
 kṣāman bhrājasī viśkabhāyati | ahar yac chukram jyotiṣo jani-
 ṣṭhāthā dyumanto vi vasantv ariprāh z 6 z yathā vātharvā pitaram
 viśvadevaṁ vṛhaspatir manasāva ca gacehat | tvaṁ viśvasya
 januṣo dhātāsy agre kavir devo adabhāyus svadhāvān z 7 z
 mūrdhnā yo agram abhyarty ojasā vṛhaspatim ā vivāsanti devāh
 | bhinad valam vimṛdho dardarīti kanikradat svar apo jigāya
 z 8 z 2 z

In st. 1 I have followed closely ŚSS. and AŚS. for the first hemistich and for the end of pāda d; śṛṇvantu as in our ms. hardly seems possible. The reading of st. 3 and 4 here agrees with KS. 10. 13 and almost with TS. 2. 3. 14. 6. In st. 6 r̥jiṣṭhas might be considered instead of r̥teṣṭhās. In st. 7b it seems necessary to approximate the reading of Ś; in 7d adabhāyus seems to be a proper formation, and I incline to think that devān as in the ms. might stand ahead of it. Our st. 8 appears (with variants) elsewhere only in TS. 2. 3. 14. 6; in pāda d gā seems to be an intrusion due to association with krand, though we might keep it and read the pāda kanikrad abhi gās svar apo jigāya.

3

[f.75b10] ud apaptad asāu sūryaṣ puradr̥ṣṭo adr̥ṣṭahā | udāyaṁ
 ra[11]śmībhruvantūdāyaṁ rasān akah nimratat asāu sūryo
 viśvadr̥ṣṭo adr̥[12]ṣṭahā | nimrocaṁ raśmībhavantu nimrocaṁ
 rasān akah | ye ca dr̥ṣṭā ye cādr̥[13]ṣṭā ubha ye vihyavaḥ teṣāṁ
 vo agrabham nāma sarve sākam ni jasyaca | adr̥[14]ṣṭahananī
 vīrud asi tāujā viśāsahi | cyukākāni tvaṁ jajñise [15] sādṛṣṭān
 jātaso hi | jahi jyeṣṭham adr̥ṣṭānām sarpānām moghacāri-[16]
 nām. krimīnām sarvajātāni pāuñjastī yavayaṁ sṛṇā | yaś ca
 to[17]do yaś ca sarpo yaś cādr̥ṣṭas ca yo vṛṣā | cyukākāni tvaṁ
 tān vṛṣci vṛkṣaṁ [18] paraśumān iva | saṁvṛṣcīnāṁś cukākanir
 vṛkṣaṁ paraśumān iva | [f.76a1] saṁvṛṣcīnāṁś cukākanir
 vakṣaṁ paraśumān iva | kṛmīnām sarvajātāni sa[2]ndahāgnir

*ivolapam metiṣṭhāgnir akhalas tviṣimān kṛmīnām jātā[3]ni
pṛtanotu sarvā | vṛhaspatir medinī jātavedā adṛṣṭān hantu
dṛṣa[4]deva sākham z 2 z*

Read: ud apaptad asāu sūryaṣ puruḍṛṣto adṛṣṭahā | udāyan
raśmibhir hantūdāyan rasān akah z 1 z ny amrocad asāu sūryo
viśvadrṣto adṛṣṭahā | nimrocan raśmibhir hantu nimrocan rasān
akah z 2 z ye ca dṛṣṭā ye cādrṣṭā uta ye 'viṣyavah | teṣām vo
agrabham nāma sarve sākam ni jasyata z 3 z adṛṣṭahananī vīrud
asi bhojyā viśāsahih | cyukākāṇi tvaṁ jajñise sādṛṣṭān jambhaya
hi z 4 z jahi jyeṣṭham adṛṣṭānām sarpānām moghacāriṇām |
krimīnām sarvajātāni puñjīṣṭhāny avayan śṛṇa z 5 z yaś ca todo
yaś ca sarpo yaś cādrṣṭaś ca yo dṛṣṭah | cyukākāṇi tvaṁ tām
vraścīr vṛkṣam paraśumān iva z 6 z saṁvṛścāināś cyukākāṇi
vṛkṣam paraśumān iva | krimīnām sarvajātāni sandahāgnir
ivolapam z 7 z methiṣṭhā agnir akhilas tviṣimān krimīnām
jātāni pṛtanyatu sarvā | vṛhaspatir medinī jātavedā adṛṣṭān
hantu dṛṣadeva sākam z 8 z 3 z

The end of the first two stanzas does not seem quite right;
nāśanam would give a better meaning. The word cyukākāṇi
seems to be new; it is evidently a plant name with kaṇa as part
of the compound. In 6b vṛṣā, as in the ms., seems utterly
discordant.

For the first three stanzas cf. RV. 1. 191. 7-9 and Ś. 2. 32.

4

(Ś. 5. 3)

[f.76a4] *samāgne varco vihaveṣu astu vayan tvendhānās
ta[5]nvaṁ puṣema | mahyaṁ namantām pradīśaś catasras
tvayādhyakṣeṇa pṛtanā jaye[6]ma | agne manyuṁ pratinudaṁ
pareṣām tvaṁ no gopāṣ pari pāhi viśvataḥ | apān[7]co yaṁtu
pravudhā durasyavo mamīṣā cittam bahudhā vi naśyatu | mama
devā [8] vihave santu sarva indravatto maruto viṣṇur agniḥ
mamāntarikṣam urulo[9]kam astu mahyaṁ vātaḥ pavatām kāme
asmin. mahyaṁ yajantām sama yā[10]nīgnākūtis satyā manaso
me astu | yono mā ni gāṁ katamaś canakam [11] viśve devā abhi
rakṣantu mām iha | mahyaṁ devā draviṇam ā yaja[12]ntā
samāśīr astu mama devakūtiḥ dāivā hotāras sanīṣam na eta[13]r
ariṣṭā syāma tanvās suvīrāḥ devīḥ ṣaḍ urvīr anuras karā | tha
vi[14]viśve devāssa iha mādayadhvam mā hasmahi prajayā mā*

dhanena mā [15] dadhāma dbhiṣate soma rājan. uruvyacā no mahiṣaś śarma yaścha[16]d asmin vāte puruhūtaṣ purukṣaṣ sa naḥ | prajāyāi haryaśva mṛdaye[17]ndu mā no rīriṣo mā parā dāh | dhātā vidhartā bhuvanasya yas pati[18]s savitā devo bhimātiśāhaḥ vṛhaspatir indrāgniś aśvino[f.76b1]bhā devāṣ pāntu yajamānaṁ nirṛthā yāhavāncam ati hvayār indraṁ [2] jāitrāya jetave asmākam astu varṇa yataṣ kṛnotu vīryaṁ | arvā[3]ñcam indram avatam havāmahe yo gojid dhanajid aśvajid yaḥ imaṁ [4] no yajñam vihava juṣasvāsmākam kṛṇvo harivo medinaṁ tvā | trā[5]tāram indram avatāram indraṁ have-have suhavaṁ śūram indraṁ huvema [6] śakraṁ puruhūtam indraṁ svaste no maghavān u pātv indraḥ tisror devī[7]r mahi me śarma yan prajāyāi me tanva yaś ca puṣtam | mām viṣas samma[8]naso juṣantām pitryaṁ ksattram pṛta jānātv asmāt. yo naś cakrābhi[9]manyunendramittro hi jighāṁsati | tam tvaṁ vṛttrahaṇ jahi vas sa [10] smabhyam ā bhara | ye naś śapaṁty upa te bhavaṁtv indrāgnībhyāṁm apa bā[11]dhāma yonim. ādityā rudrā upariśprśo mām ugram cettā[12]ram adhirājam akran. z 4 z

Read: mamāgne varco vihavesv astu vayaṁ tvendhānās tanvaṁ puṣema | mahyaṁ namantām pradiśaś catasras tvayādhyakṣeṇa pṛtanā jayema z 1 z agne manyuṁ pratinudan pareṣām tvaṁ no gopāṣ pari pāhi viśvataḥ | apāñico yantu prabudhā durasyavo 'māiṣām cittaṁ bahudhā vi naśyatu z 2 z mama devā vihava santu sarva indravanto maruto viṣṇur agniḥ | mamāntarikṣam urulokam astu mahyaṁ vātaḥ pavatām kāme asmin z 3 z mahyaṁ yajantām mama yāniṣṭākūtis satyā manaso me astu | eno mā ni gām katamac canāhaṁ viśve devā abhi rakṣantu mām iha z 4 z mahyaṁ devā draviṇam ā yajantām mamāśir astu mama devahūtiḥ | dāivā hotāras sanisan na etad ariṣṭaḥ syāma tanvās suvīrāḥ z 5 z devīḥ ṣaḍ urvīr uru nas karātha viśve devāsa iha mādayadhvam | mā hasmahi prajāyā mā dhanena mā radhāma dviṣate soma rājan z 6 z uruvyacā no mahiṣaś śarma yacchaḍ asmin have puruhūtaṣ purukṣuḥ | sa naḥ prajāyāi haryaśva mṛdayendra mā no rīriṣo mā parā dāh z 7 z dhātā vidhartā bhuvanasya yas patis savitā devo 'bhimātiśāhaḥ | vṛhaspatir indrāgniś aśvinobhā devāṣ pāntu yajamānaṁ nirṛthāt z 8 z ihārvāñcam ati hvaya indraṁ jāitrāya jetave | asmākam astu varṇo yataṣ kṛnotu vīryam z 9 z arvāñcam indram avāñcam havāmahe yo gojid dhanajid aśvajid yaḥ | imaṁ no

yajñam vihava juṣasvāsmākaṁ kṛṇmo harivo medinam tvā z 10
 z trātāram indram avitāram indram have-have suhavam śūram
 indram | huvema śakraṁ puruhūtam indram svasti no magha-
 vān u pātv indraḥ z 11 z tisro devīr mahi me śarma yacchan
 prajāyāi me tanve yac ca puṣtam | māṁ viśas saṁmanaso
 juṣantām pitryaṁ kṣatraṁ prati jānātv tasmāt z 12 z yo naś
 śakrābhimanunendrāmitro hi jighāṁsati | taṁ tvaṁ vṛtrahaṁ
 jahi śavas so 'smabhyam ā bhara z 13 z ye naś śapanty apa te
 bhavantv indrāgnibhyām apa bādhamā enān | ādityā rudrā
 upariśprō mām ugrāṁ cettāram adhirājam akran z 14 z 4 z

The ms. corrects to dv(iṣate) in 6 d.

In 2d and 4a we seem to have only graphic errors, and I have given the readings of Ś; again in 7b vāte of our ms. seems impossible and I have read with Ś. TB. 2. 4. 3. 2 has our st. 9 with kevalaḥ for varṇo and without pāda d. In 10a by reading avāñcam I have kept close to the ms. Our st. 11 = Ś. 7. 86. 1. In our 14a Ś and other texts have ye naḥ sapatnā °; our form is perhaps too recent to be a real variant.

5

(cf. MS. 2. 13. 15)

[f.76b12] prthivī vaśā sā a[13]gnīm garbham ca dadhe so
 mām pāhi tasyāi te vidheyam tasyāi te namas ta[14]syāi te svāhā
 | antarikṣam vaśā sā vāyūm garbham dadhe dyāur vaśā [15] śā
 sā sūryam garbham ṛg vaśā sā sāmā garbham viḍ vaśā sā kṣattri-
 [16]yam garbham | dakṣiṇā vaśā sā yajñīyam garbham vāg vaśā
 sā pa[17]rameṣṭhinam garbham | vaśā vaśā sā rājanyam garbham
 samā vaśā sā[18]saṁvatsaram garbham dadhe | so mām pāhi
 tasyāi te vidheyam tasyāi te nama[f.77a1]s tasyāi te svāhā z 5 z
 anu 1 z

Read: prthivī vaśā sāgnīm garbham dadhe | so mām pāhi
 tasyāi te vidheyam tasyāi te namas tasyāi te svāhā z 1 z antari-
 kṣam vaśā sā vāyūm garbham dadhe | so ° ° ° ° z 2 z
 dyāur vaśā sā sūryam garbham dadhe | so ° ° ° ° z 3 z ṛg
 vaśā sā sāmā garbham dadhe | so ° ° ° ° z 4 z viḍ vaśā sā
 kṣatriyam garbham dadhe | so ° ° ° ° z 5 z dakṣiṇā vaśā sā
 yajñīyam garbham dadhe | so ° ° ° ° z 6 z vāg vaśā sā
 parameṣṭhinam garbham dadhe | so ° ° ° ° z 7 z vaśā vaśā
 sā rājanyam garbham dadhe | so ° ° ° ° z 8 z samā vaśā sā

samvatsaram garbham dadhe | so mām pāhi tasyāi te vidheyam
tasyāi te namas tasyāi te svāhā z 9 z 5 z anu 1 z

6

[f.77a1] *sapta sūryā divam anupravi[2]ṣṭās tām pathevānv
ayatu dakṣiṇāvān tasmāi sarve ghṛtam ātapantūrjam [3] duhā-
nānapasphurantā*

This stanza appears TA. 1. 7. 4. In b read tām and etu
dakṣiṇāvān: in c te 'smāi, in d duhānā anapasphurantaḥ.

*ātapān kṣīradanīyā ca savyādhi niṣṭapañ adhā[4]yat tapattra
sūrya udayad vrhatir anu |*

For pādas ab a probable reading is ātapān kṣīradanīyā yā ca
sabhādhi niṣṭapañ; in c we may read tapatu.

*āt pitā pitṛn vidma damvūn i[5]niṣṭastā vayan guhāyan ye
sūryā svadhām anu carantu te |*

Pāda a lacks a syllable, so I would read āyat pitā; the ms.
corrects damvūn to dasyūn, but I incline to think that śamyūn
would be better; I can make nothing out of the pāda. For ed I
think we may read guhā āyan ye sūryās svadhām anu carantu te.

*dyāus sa[6]tervevarāñ janāsaḥ pañca tye puro divā kṣiyanti
| tām vrahma de[7]vañ vrhad ā viveśa tām praveda pracaram
adhīryatā |*

In pāda a only janāsaḥ is clear to me; in b read diva ā
kṣiyanti. In c read dāivam; in d pracuram adhīryata might
be possible.

*yo dadāti [8] yo yajate yañ dhīnaś śraddhadhāmo dhatte |
yamo vāivasvatānu rājā [9] sarvān ukṣatu savadhīh |*

In b read yo dīnaś; I think yo is better than yañ. In c read
°vato anu; at the end of d I would suggest śavadhīh.

*sā vidhañ paryāyāno yo dakṣiṇā[10]s pari muṣṇanti dhattam
| sugaṇa tām pathā sarvān yamo rājāti [11] nayaṣat. |*

For a read mā vidhañ paryāyīno, in b ye 'dakṣ' and dhātum:
in c read saganān tām, in d neṣat.

*yena pathā vāivasvato yamo rājā yayū | agnir nas te[12]na
netu prajānan vāiśvanaraḥ pathikṛd viśvagrṣṭih |*

In b read yayāu, in c nayatu, in d vāiśvānaraḥ.

nahī jyo[13]*tin nihata martyeṣu ena devāso atarann arāti |*
tenemaṁ setum ati [14] *geṣma sarve vāiśvānaraṁ jyotir amīha*
devāḥ |

In a read *jyotir nihitaṁ martyeṣu*, in b *yena and arātīn*.

ud vayan tamasas pari jyo[15]*tiṣ paśyanta uttaraṁ | devaṁ*
devatrā sūryam aganma jyotir uttamaṁ |

In a read *vayaṁ*, in b and in d *uttaram*. This is Ś. 7. 53. 7.

āroko[16]*bhrājaṣ pabāraṣ pataṅgas svarṇaro jyotiṣīmān*
vibhāsa tasmāi sa[17]*rve ghṛtam ātapatorjaṁ duhānānapa-*
sphurantaḥ z 1 z

Read: *ārogobhrājaṣ paṭaraṣ pataṅgas svarṇaro jyotiṣīmān*
vibhāsaḥ | te asmāi sarve ghṛtam ātapantūrjaṁ duhānā anapa-
sphurantaḥ z 10 z 1 z

This stanza appears TA. 1. 7. 1.

7

(Ś. 4. 15)

[f.77a17] *sam utpata*[f.77b1]*ntu pradiśo nabhasvatī sapa-*
trāṇi vātajūtāni yanti | mārṣabhasya nudato na[2]*bhasvato*
vāmraṣpha prthivīm tarṣayantu | samikṣad viśvag vāto napāṇsy
apām [3] *vegāsah | prthag utpatantu | varṣasya svargā māyantu*
bhūmim prthag jāya[4]*ntām oṣadhayo viśvārūpāḥ abhi kranda*
stanayāndayodadhim bhūmim parja[5]*nya payasā samagdhi |*
tayā varṣam bahulam eta srṣtas āmāreṣi krama[6]*guleyatasthān*
| udīrayata marutas samudratas tveṣārkāna | bhūtapāta[7]*yantu*
| pravarsayanti tamisā sudānavo pām rasir oṣadhī sacantām | [8]
ganās topa gāyantu mārutāṣ parjanya ghoṣiṇaṣ prthak. | svargā
[9] varṣasya varṣatus srjantu prthivīm anu | sam avantu sadā-
navotsāja[10]*garā uta | vātā varṣasya varṣatuṣ pravahantu*
prthivīm anu | vāto [11] *vidyud abhram varṣam samavaṇ sudhā-*
navah prā pyāyasva pra pītṛsya maṁ bhū[12]*mim payasā srja*
| apām agnis tanūbhis saṁvidāno ya odhinām a[13]*dhipo*
babhūva | sa no varṣam vāinutām jātavedaṣ prānam prānam
prajābhyo a[14]*mṛtaṁ divas pari | oṁ prānam prajābhyo*
amṛtaṁ divas pari | āmā[15]*m āsām vi dyotatām vātāvāntu diśo*
diśah marudbhiṣ pratyutā [16] *meghā varṣantu prthivīm anu |*
prajāpatis sahlād ā samudrād ā[17]*pīrayaṁn idadhim ardayāti*
| prāpyāyatām viṣṇo śvasya neto | arvā[18]*n etena stanayitnu-*
nehy apo niṣiñcan asuraṣ pitā nah svasantu ga[19]*rgarāpām ava*

*nīcīr apa srja vantu prṣṇibāhavo māṇḍūkā r[f.78a1]nānu |
 samvatsaram śaśayānā vrāhmaṇā vratacārīṇaḥ | vātāṃ parjanya-
 [2]jinvatām. | pra māṇḍūkā avādisuḥ upapravada māṇḍūki
 varṣam ā [3] vada tāndhuri | madhye hradasya plavasva vigṛhya
 caturaṣ padaḥ mahantaṃ ko[4]śam utajābhi śiñca savidyutaṃ
 bhavati vātu vātaḥ tanvatām yajñam bahu[5]dhā visrṣtam
 ānirdinīr oṣadhayo bhavantu z 2 z*

Read: sam utpatantu pradiśo nabhasvatiḥ sam abhrāṇi vāta-
 jūtāni yantu | maharṣabhasya nadato nabhasvato vāsrā āpaḥ
 pṛthivīm tarpayantu z 1 z samikṣayad viṣvag vāto nabhaṅsy
 apām vegāsaḥ pṛthag utpatantu | varṣasya sargā mahayantu
 bhūmīm pṛthag jāyantām oṣadhayo viśvarūpāḥ z 2 z abhi kranda
 stanayārdayodadhiṃ bhūmīm parjanya payasā samañdhi |
 tvayā varṣam bahulam etu srṣtam āśārāṣi tkramagul etv astam
 z 3 z udīrayata marutas samudratas tveṣā arkā nabha utpātaya-
 ntu | pra varṣayantu taviṣās sudānavo 'pām rasina oṣadhīs
 sacantām z 4 z gaṇās tvopa mārutās parjanya ghoṣiṇaḥ pṛthak |
 sargā varṣasya varṣatas srjantu pṛthivīm anu z 5 z sam avantu
 sudānava utsā ajagarā uta | vātā varṣasya varṣatas prāvantu
 pṛthivīm anu z 6 z vāto vidyud abhram varṣam sam avantu
 sudānavaḥ | pra pyāyasva pra bibhrṣva sam bhūmīm payasā
 srja z 7 z apām agnis tanūbhis samvidāno ya oṣadhīnām adhipo
 babhūva | sa no varṣam vanutām jātavedāḥ prāṇam prajābhyo
 amṛtaṃ divas pari z 8 z āśām-āśām vi dyotatām vātā vantu
 diśo-diśaḥ | marudbhiḥ pracyutā meghā varṣantu pṛthivīm anu
 z 9 z prajāpatis salilād ā samudrād āpa irayann udadhim
 ardayāti | pra pyāyatām vṛṣṇo 'śvasya reto arvāṇ etena stana-
 yitnunehy apo niṣīñcann asuraḥ pitā naḥ z 10 z śvasantu gargarā
 apām ava nīcīr apaḥ srja | vadantu prṣṇibāhavo māṇḍūkā īrīnānu
 z 11 z samvatsaram śaśayānā vrāhmaṇā vratacārīṇaḥ | vācāṃ
 parjanyaajinvitām pra māṇḍūkā avādisuḥ z 12 z upapravada
 māṇḍūki varṣam ā vada tāduri | madhye hradasya plavasva
 vigṛhya caturaṣ padaḥ z 13 z mahantaṃ kośam udajābhi śiñca
 savidyutaṃ bhavati vātu vātaḥ | tanvatām yajñam bahudhā
 visrṣtam ānandinīr oṣadhayo bhavantu z 14 z z 2

In 2a I have tried to keep close to the ms.; but the reading given by the ms. may be only a graphic variant of the Ś form. In 3d we might well read with Ś kṛśagur. The form given for 4b is Whitney's suggestion. The evidence of our ms., though slight, supports the reading of 10e with st. 10.

8

(Ś. 4. 6)

[f.78a5] *yāvati dhyā[6]vāpṛthivī vavirimṇā yāvad vā sapta sindhavo vicaṣṭhuḥ vācam viśasya [7] dūṣaṇīm tām ito nir avāriṣaṁ | suparṇas tvā garutmān viśa prathamam ā[8]dayat. | nāropayo nāmādayotāsmābhavan pituḥ yām cāstrta[9]t pañcā-ṅgulir vakrā cid ati dhanvinaḥ | apaskambhasya bāhvo[10]n nivocam aha viṣaṁ z śalyād viṣaṁ nirvocam āñjanāt parṇadher uta | [11] apāṣṭhās chrgalāt karmalān nirvocam ahaṁ viṣaṁ | ramas tveko śalyo [12] uto te rasaṁ viṣaṁ z utārasusya vṛkṣasya dhanuṣ te ramārasam. ye pī[13]yūṣaṁ ya duṣyaṁ yāmyaṁ neva- vāsrjan | sarve te vadhrayas santu vadhrir vi[14]ṣagiriṣ kṛtā | vadhrayas te khaṇitāro vadhri tvam asy oṣadhe | vadhrisva pa[15]rvato giri yato jātam idaṁ viṣaṁ. vād idaṁ vārayātāi varuṇātā[16]bhṛtam | tatṛāmṛtasyāsiktaṁ taś cakārārasaṁ viṣaṁ. z 3 z*

Read: *yāvati dyāvāpṛthivī varimṇā yāvad vā sapta sindhavo vicaṣṭhuḥ | vācam viśasya dūṣaṇīm tām ito niravādiṣam z 1 z suparṇas tvā garutmān viśa prathamam ādayat | nāropayo nāmādaya utāsmā ābhavan pituḥ z 2 z |yām cāstrtat| pañcāṅgu- lir vakrāc cid adhi dhanvanaḥ | apaskambhasya bāhvor nirvocam ahaṁ viṣaṁ z 3 z śalyād viṣaṁ nirvocam āñjanāt parṇadher uta | apāṣṭhāc chrṅgāt kulmalān nirvocam ahaṁ viṣaṁ z 4 z arasas ta iṣo śalyo 'tho te 'rasaṁ viṣaṁ | utārasasya vṛkṣasya dhanuṣ te 'rasārasam z 5 z ye 'pīṣaṁ ye 'duṣyaṁ ya āsyaṁ ye 'vāsrjan | sarve te vadhrayas santu vadhrir viṣagiriṣ kṛtaḥ z 6 z vadhrayas te khaṇitāro vadhris tvam asy oṣadhe | vadhris sa parvato girir yato jātam idaṁ viṣaṁ z 7 z vār idaṁ vārayātāi varuṇād ābhṛtam | tatṛāmṛtasyāsiktaṁ tac cakārārasaṁ viṣaṁ z 8 z 3 z*

The margin suggests *serve te in 6c.*

In 2d *abhavaṣ*, in accord with Ś, would be smoother. In 3a I suspect we have only a corruption of the reading of Ś *yas ta āsyat*; but possibly a form of *str* is the verb. Our st. 8 is Ś 4. 7. 1; the form suggested for our pāda b is not satisfactory. and something like *varaṇāvatyā ābhṛtam* would bring it in accord with Ś.

9

[f.78a16] *khā*[17]*direṇa śalalenātho kaṅkatadantyā | atho viśasya yad viśam tena pā*[18]*mīr anīnaśam.*

In pāda b we may read *kaṅkatadantyā*; in d read *pāpīr*.

kityās śataparvanās sahasrākṣeṇa śarmanā | [f.78b1] *tīkṣṇā-bhir abhribhir vaya nir adāmās sadānvā*

In a read *śityās śataparvanās*; in cd *vayam nir ajāmas sadānvāḥ*; the verb is very uncertain.

māsahāsatyam ida[2]*ṣ kṇvā paro nudaḥ māyādhanāgatā yās ciha grṇṣ purah*

For pāda b we may read *itaṣ kaṇvām paro nudaḥ*, but for a I see nothing sure; perhaps *sadānvām* should be the first word having dropped out after *sadānvā* of st. 2d, and then *asatyām* might be the last word of the pāda with some form of the root *sah* before it. In cd we might read *māyādharā āgatā yā yās ceha jurnṣ purah*; but this is very uncertain.

nacā [3] *itthā nacā ihā vamāsato akṣe va śrṅgavaś chiraḥ | sadānvā vrā*[4]*hmaṇas pate tīkṣṇaśrṅgodrṣann ihi |*

The second hemistich is clear here *sadānvā vrahmaṇas pate tīkṣṇaśrṅgodrṣann ihi*; cf RV. 10. 155. 2cd. Pāda b we may read *akṣe vaś śrṅgavac chiraḥ*, which appears also Ppp. 6. 8. 4d. RV. 10. 155. 2a is *catto itaś cattāmutaḥ*, which suggests for pāda a here *nīcā itthā nīcā iha vamāmuto*.

vi ten manthās caṣire vi tade[5]*te agado hi ni dadāu te abhy agāuṣ kaṇve parehy avaram vrṇe |*

I can offer nothing here except the division of words.

yās te[6]*nke tiṣṭhanty ā valike yā prayam khe prayam kha-yanty uta yāni ghorā |* [7] *yā garbhāt pramṛśanti sarvāṣ pāpīr anīnaśam |*

For pāda a *yās te* 'nke *tiṣṭhanti yā valike* might stand; in b it seems that *prayam khe* is due to dittography and should be dropped, and it might be possible to read *yāḥ prayas kṣiyanty uta yā nu ghorāḥ*. In c read *garbhān pramṛśanti*.

yās celam vasatā u[8]*ta yā natta duṣam nīlam piṣaṅgam uta lohitaṁ yā | yā garbhān* [9] *pramṛśanti sarvāḥ pāpīr anīnaśam*

In pāda a the first word should perhaps be yās and the last word probably dūṣaṁ, but further I cannot see: with piśaṅgam and yāḥ b can stand being practically the equivalent of Ś. 14. 2. 48b. Read garbhān in c.

yākidantīr viṣadantī[10]r viṣadantī prāṇam asyāpi niṣyata |
durnāmnīs sarvās saṅga[11]tya māmuṣyotsikta kiṁ cana z 4 z

Read: †yākidantīr viṣadantīḥ prāṇam asyāpi niṣyata | durnā-
mnīs sarvās saṅgatya māmuṣyotsikta kiṁ cana z 8 z 4 z

There is a proper name ākidantī which may be in pāda a, but I have thought also of āṅkadantīr. Ś. 5. 8. 4e is prāṇam asyāpi nahyata.

10

[f.78b11] yamyā muśalāhatā [12] dviśatapṛṣṭhā viṣā suta tapur
agnis tapor dyāus tapanvaṁ sure bhava vi[13]ṣaṁ tveto akma
rokyanto avruvan. |

This seems little more than a series of words, but some corrections at least are evident or possible. Read yamyā musalā-
hatā and probably dviśatapṛṣṭhā; perhaps sūtā followed by a colon. Next a triṣṭubh pāda can be made out tapur agnis tapur
dyāus tapasvāṁ. The rest could be counted as two anuṣṭubh
pādas, reading †akma rohayanto.

dviṣaṁ kumbhe va srava viṣaṁ tāmā[14]no sure viṣaṁ tvaṁ
hastyāhata viṣaṁ pratihitā bhava |

Read: viṣaṁ kumbhe 'va srava viṣaṁ †tāmāno sure | viṣaṁ
tvaṁ hastāhata viṣaṁ pratihita bhava z 2 z

This seems rather unsatisfactory: if sure is vocative then we
would expect vocatives feminine in cd. In st. 6b below we have
viṣaṁ te pāvane sure (sic correxi), which possibly is the form
intended here.

sinhas te stu ta[15]ndūlo vyāghraṣ pary odanaṁ prajā kūna-
sya nakrahur vṛkasya hr̥dī saṁ[16]sravaḥ |

In a read 'stu taṇḍulo; in c kūrasya would fit the tone of
pādas ab but I can suggest nothing for nakrahur; pāda d seems
possible as it stands.

yamvyā pātrā sutāśaṣpassa kvā viṣas pari | varāha [17] manya-
rujaṁ nuttāna pāda sandayah |

I can make no suggestion here.

*udadanī pracyavanī a[18]pām subhagā viṣas pari | utākhāta
manyurujaṁ nyuta paścāt ta[19]puras krdhi |*

I can make no suggestion here.

*viṣaṁ te pavane sure rudhi[f.79a1]raṁ sthāle astu te |
mathnantv anyo anyasmād iṣudhiyaṁ tad dhanas tvat.*

In a pāvane seems good; in c read mathnantv; in d iṣudhyan would seem possible and dhanus.

*iṣupāvāno [2] rudhirās caranti pātāro martyās tava ye sumere
| hatāso anye yodhayantv anyā[3]s tvam adīschiraṁ samahimā-
naṁ surāyā |*

Pāda a seems possible as it stands, taking iṣupāvāno as meaning 'protecting from (?) arrows'; in b perhaps we may read ye 'sum erire. A good pāda c is obtained if we read yodhayantv anye; in d I can only conjecture 'straṁ dhikṣeran for the first two words, the rest being possibly good with surayā.

*tvām vīrudho visravo balena uta pā[4]taya sādaya yodhanā-
yāi | bhinnarin nirbhinnaśirṣṇā sam ṛschatām ātmacelo [5] visra-
van te surāpā |*

In pāda a read tvām, in ab balenot pātaya sādahaya and perhaps yodhanāya although yodhānāyāi might possibly stand. For c read bhinnārīr nirbhinnaśirṣṇā sam ṛschatām; in d visra- van te surayā seems possible, but I suspect ātmacelo for which however I can suggest nothing.

*viṣosutām pivati ca rṛṣāno mastrā saṁsrṣṭān rudhi[6]rena
mīsrānś chinnahastaś carati grāme antar vīrahatyāni bahudhā
paṇā[7]yam |*

For pāda a I see nothing more than the transliteration shows; in b with sastrān and mīsrān we would have a good pāda: with paṇāyan at the end the last two pādas seem possible.

*asumatīm iṣumatīs unnayāma sitād adhi | sādhayābhi sāda-[8]
yā harivīṇān pari ropayā | anyo anyasya mocchiṣam. z 5 z [9]
z anu 2 z*

Read: asumatīm iṣumatīm unnayāma sitād adhi | sādhayābhi sādhayā harivīṇān pari ropayā | anyo anyasya mocchiṣan z 10 z 5 z anu 2 z

In pāda d possibly we may read arivenām (= enemy's arrow?). In pāda e mocchiṣan is by no means certain.

The intent of this escapes me in spite of some fairly clear hints in st. 2, 6, and 8: and all the suggestions are therefore simply gropings in the dark.

11

[f.79a9] *anu te manyatām agnir varuṇa te anumanyatām | tatas te pu[10]tro jāyatām | sa valghī goṣu yudhyatām idam vāyon ajānīha yadim indra [11] vrhaspate | āncanam putravedanam | kṛnvas pumsamalan vayam | yenetat pari[12]ṣṭabhitam yasmāt putram na vindase | indrāgnī tasmāt tvenasaḥ pari pātām a[13]hardivi ātharvāṇo āngiraso viśve devā rtāvṛdhah śṛṇvantv a[14]bhya me havam asyāi putrāya vetave | indrāṇi varuṇāni sinīvālī [15] utāditih marutarugrā patnīnām putram abhy anudeṣṭu te | putram te mittrā[16]ruṇā | putram devī sarasvatī | putram te aśvināu devā | ādhattām puṣka[17]rassrja | yeṣām ca nāma jagrabha teṣām ca nopa saṁsmara | devās te [18] sarve saṅgatyā putram cāivātrikam dadhe | ātmanenam nir mamīṣva sa tvat pari [19] jāyatām | tvaṁ bījam urvareva tvaṁ bibharsī yonyām | pṛthivīm saha ya [f.79b1] jñair nakṣattrāis saha sūryaḥ vātaṣ patatṛibhis saha putram abhy arideṣṭu te z z [2] z 1 z*

Read: *anu te manyatām agnir varuṇas te anu manyatām | tatas te putro jāyatām sa valgī goṣu yudhyatām z 1 z idam vāyor ajānīhedam indrād vrhaspateḥ | āñjanam putravedanam kṛnvaṣ pumsamalan vayam z 2 z yenāitat pariṣṭabhitam yasmāt putram na vindase | indrāgnī tasmāt tvāinasah pari pātām ahardivi z 3 z atharvāṇo āngiraso viśve devā rtāvṛdhah | śṛṇvantv abhi me havam asyāi putrāya vettave z 4 z indrāṇi varuṇāni sinīvāly utāditih | †marutarugrā patnīnām† putram abhy anudeṣṭu te z 5 z putram te mitrāvaruṇā putram devī sarasvatī | putram te aśvināu devā ādhattām puṣkarasrajā z 6 z yeṣām ca nāma jagrābha teṣām ca nopa sasmāra | devās te sarve saṅgatyā putram jāivātrkam dadhre z 7 z ātmanīnam nir mimiṣva sa tvat pari jāyatām | tvaṁ bījam urvareva tvaṁ bibharsī yonyām z 8 z pṛthivī saha yajñair nakṣatrāis saha sūryaḥ | vātaṣ patatṛibhis saha putram abhy anudeṣṭu te z 9 z 1 z*

The ms. seems to correct valghī in 1d to valmī.

If valgī is an allowable form its meaning would seem possible here. In 2d I think pumsavanam would be a more attractive reading. In 5c we want something like marutām ugrānām patnī

but I do not venture to restore it in the text. With our st. 6 cf. Ś. 5. 25. 3. In 7b either *nāpa* or *nūpa* might be considered as an alternative to *nopa*. The form *deṣtu* does not seem to be quoted, but is not open to objection, I think.

12

[f.79b2] *vr̥ṣā jajñē madhavāno yaṁ madhumatībhyah sāu te yonim ā[3]śayām bad dakṣaṣ puruṣo bhuvan | yonim gaccha madhavāno yonyām puruṣo bhava [4] tataḥ punan nir āyāmi śīrṣnās śronībhīn nonudat. bānavān i[5]ṣudher iva kṛṇvan putror yathāpriyam | śronīyo manv antarā daśamāsyā[6]yasi | sa pratyāṁ praty ā vantā ete saṁvatsare punaḥ yathā jīvāsi [7] bhadrayābhibhantā mahā bhava | saṁ te yonim aceklīpaṁ suprajastvāya bhadrayā | tatra siñcasva vr̥ṣṇyam daśamāsyam abhi vratam. | [9] garbhas te yonim ā śāyi garbho jarāyuv ā śayām | kumārā ulba[10]m ā śayām tvaṣṭākṣipto yathāparuh yathā rājan madhuvānas taṁ [11] bījaṁ vi rohasi | evā tvam asyā nir bindhi kumāraṁ yonyā[12]dhi | garbhādhāna madhavāno garbham devo vr̥haspatīḥ garbham ta [13] indraś cāgniś ca garbham dhātā dadhātu te z 2 z*

Read: *vr̥ṣā jajñē madhavāno 'yaṁ madhumatībhyah | asāu te yonim ā śayām bad dakṣaṣ puruṣo bhuvan z 1 z yonim gaccha madhavāna yonyām puruṣo bhava | tataḥ punar nir āyāsi cīrṣnā śronībhīn nonudat z 2 z bānavān iṣudher iva kṛṇvan putraṁ yathāpriyam | śronīyo manv antarā daśamāsyā āyasi z 3 z sa pratyāṁ praty ā tvantā ete saṁvatsare punaḥ | yathā jīvāsi bhadrayābhi bhartā mahān bhavaḥ z 4 z saṁ te yonim aceklīpaṁ suprajastvāya bhadrayā | tatra siñcasva vr̥ṣṇyam daśamāsyam abhi vratam z 5 z garbhas te yonim ā śāyi garbho jarāyuv ā śayām | kumāra ulbam ā śayām tvaṣṭākṣipto yathāparuh z 6 z yathā rājan madhavāna taṁ bījaṁ vi rohayasi | eva tvam asyā nir bindhi kumāraṁ yonyā adhi z 7 z garbhādhāna madhavāno garbham devo vr̥haspatīḥ | garbham ta indraś cāgniś ca garbham dhātā dadhātu te z 8 z 2 z*

With our 1c and 6ab cf Ś. 5. 25. 9b; with our st. 8 cf. Ś. 5. 25. 4. Perhaps *madhuvāna* (cf. ms. in 7a) is the correct form of this word: I find neither. The forms suggested for 2d, 3b, and 4d are rather uncertain. In 4a probably the verb is *prati + ā + vṛt*, and perhaps *varthā* might stand.

13

[f.79b13] śiva[14]ś śivābhir vayas tvaṁ saṁ gacchasva tanvā
 jātavedaḥ | ratnaṁ dadhā[15]nas sumanās purastād grhebhyaḥ
 tvā varcase nir vapāmi pr[16]thivyaṁ ghama stabhito antarikṣe
 divi śrataḥ dyāur enāṁ sa[17]rvataḥ pātu yas tvā pacany odanaḥ
 ye samudram āyirayaṁ ye [18] ca sindhuṁ ye antarikṣaṁ
 prthivīm uta dyām. ye vātena sa[f.80a1]rathaṁ yānti devās tān
 āpnoty odanā pākātra ṛcā kumbhī dīṇyatā sāmnā [2] pacyato-
 danā aṅśaṁ somasyāikaṁ manye vāiśvadevam idaṁ haviḥ ulū-
 khale [3] musule yaś ca śūrpe bhūmyām ukhāyām yadi vāsi
 sañja | yā vipuruṣo [4] yā vinirnejanāni sarvaṁ tat te vra-
 hmanā sūdayāmi ūrdhva prehi māpa [5] vyaktā vyarujo anta-
 raṁ | rakṣāṁsi sarvā tīrtvā yathā roha divaṁ tvaṁ | turo no [6]
 turo bhava saṁ dhībhir vīyatām ayam saṁ prthivyaṁ sam agninā
 saṁ sūryasya rāsmi[7]ṣu | saṁ devānām apasva | ā ca dviṣaḥ
 sukṛtasya loke | trītye nāke [8] adhi rocane divaḥ satyor apadaṁ
 yopayanto anyetva prcchāmi kṛtya mṛtyuṁ [9] padayopanena
 z 3 z

Read: śivaś śivābhir vayas tvaṁ saṁ gacchasva tanvā jāta-
 vedaḥ | ratnaṁ dadhānas sumanās purastād grhebhyaḥ tvā
 varcase nir vapāmi z 1 z prthivyaṁ gharmaḥ stabhito antarikṣe
 divi śrataḥ | dyāur enaṁ sarvataḥ pātu yas tvā pacaty odana z
 2 z ye samudram āyirayaṁ ye ca sindhuṁ ye antarikṣaṁ prthivīm
 uta dyām | ye vātena sarathaṁ yānti devās tān āpnoty odanaḥ
 pākāpātre z 3 z ṛcā kumbhī ni dīyatām sāmnā pacyata odanaḥ |
 aṅśaṁ somasyāikaṁ manye vāiśvadevam idaṁ haviḥ z 4 z ulū-
 khale musale yaś ca śūrpe bhūmyām ukhāyām yadi vāsi sañjaḥ
 | yā vipuruṣo yā vinirnejanāni sarvaṁ tat te vrahmanā sūdayāmi
 z 5 z ūrdhvaḥ prehi māpa tvyaktā vyarujo antaram | rakṣāṁsi
 sarvā tīrtvā yathā rohā divaṁ tvaṁ z 6 z turo no 'turo bhava
 saṁ dhībhir vīyatām ayam | saṁ prthivyaṁ sam agninā saṁ
 sūryasya rāsmibhiḥ z 7 z īsaṁ devānām apasva | ā ca dviṣaḥ
 sukṛtasya loke trītye nāke adhi rocane divaḥ z 8 z mṛtyoḥ padaṁ
 yopayanto anv eta tprcchāmi kṛtya mṛtyuṁ padayopanena z 9
 z 3 z

In f.79b l. 14 the ms. corrects to gacchadhva.

Pāda a of st. 1 seems to be defective, and the trouble is probably in vayas; vahas comes to mind but hardly improves the pāda. At the end of 3d pākātrā might be a simpler emenda-

tion. With 6a we may compare Ś. 6. 87. 2a ihāivāidhi māpa cyoṣṭhāḥ; for vyaktā perhaps we should read some form of vyac. That there are two stanzas after st. 7 I feel fairly confident, but can get no further with them than is indicated above.

With st. 1b cf. Ś. 18. 2. 10d; RV. 10. 16. 5d. With st. 4a cf. Ś. 9. 5. 5a. Our 5a appears VSK. 2. 5. 2a and elsewhere with yac ca: our 8c appears RV. 9. 86. 27d and elsewhere with prṣṭhe. What is given here as st. 9 looks as if it might be a corrupted version of a stanza composed of Ś. 12. 2. 30ab and 29cd.

14

[f.80a9] *bhūtvā mukham asi satyasya raśmir uccāi* [10] *śloko*
divam gaccha uśchriyetām haviṣkṛto | *sādhū devān saparyata*
[11] *m ajāiṣas apa luspātu* |

Reading bhūtyā we have a good pāda of eleven syllables; in b I would read uccāiśśloko, in c haviṣkṛtāu; in d saparyatām is probable; the last pāda, in which lumpatu is the only possibility which suggests itself, perhaps does not belong here.

āpo devīr yajñakṛtaḥ śukra devīn havi[12]*ṣkṛtaḥ ekapātro-*
dano agniṣṭomena sammyatā |

Read: āpo devīr yajñakṛtaḥ śukrā devīr haviṣkṛtaḥ | ekapātra odana agniṣṭomena samyataḥ z 2 z

Pāda c would be improved by reading ya eka°.

gāyatrī havyavā[13]*ḍ asi devatāgnis sam idhyase* | *sahasra-*
dhāram sukṛtasya loke ghr[14]*taprṣṭham amattyuh*

This is all correct except the last word for which mamadyuh would seem possible.

tapaś ca satyam cāudanam prāśnītām parameṣṭhināu tā-[15]
bhyām vāiśvarābhṛtaḥ tenādhipatir ucyase |

Read vāiśvānarā^b in c; with this the stanza seems correct.

udagāyo śivāyoh | [16] *prānena samyata* | *apa vṛprānimaj*
jahy

Out of this I get nothing: it seems to represent st. 5, for the rest of the material divides readily into three stanzas.

apa kṣīya duritam a[17]*hañ* | *apa rakṣāṁsi tejasā* | *devebhya*
havyam arcataḥ vyacasvān supra[f.80b1]*thā sa hi* |

In a kṣīye seems possible; in d read suprathās.

*uścāis suparṇo divam ut patāsundriyaṁ deveṣv ākr̥ṇvann
ṛṣi[2]bhyah pari dehi mām śukraṁ śukreṇa bhakṣayām pivantu
sukrto madhu |*

In a read uccāis, in ab patāsindriyaṁ, in d bhakṣyaṁ pibantu.

*dva[3]yā devā tapano yajñam ākur yān odano dviṣade yānś
ca pr̥sthah ā[4]dityāṅgirasas svargam imaṁ prāśnantu ṛtubhir
niṣadya z 4 z*

Read: dvayā devās tapanam yajñam ākur yān odano †dvi-
ṣade yānś ca pr̥sthah | ādityā aṅgirasas svargam imaṁ prāśnantv
ṛtubhir niṣadya z 8 z 4 z

For dviṣade in b viṣate would seem rather good, and pr̥sthyam
might be better than pr̥sthah. In a tarpanam might be better.

15

*[f.80b5] pīyūṣasya kṣīrasya sarpiṣo anyasyāgram sambharā-
metat. etabhā*am[6]s ahutādo anyo vāiśvadevaṁ havir ubha-
yaṁ samcaranti |*

For pāda b read annasyāgram sambharāmy etat. The first
word of c is probably yathābhāgam, and anye should be read for
anyo; the last pāda can stand, although Kāuś. 73. 14 has ubhaye.
It is possible that what stands here as pāda c is a corrupt
abbreviation of Kāuś. 73. 14ab.

*te samyañca [7] iha mādayantām iṣam ūrja yajamānāya
matsva me sma bhavo mā [8] śarvo vadhīd grāmā vatsān kroma-
śrayo vadāmna |*

With ūrjam pāda b might stand, being a variant of Ś. 18. 4.
4d; but Kāuś. 73. 15 has a as here, and in b yajamānā yam
icchata, which probably should be read here. In c read mo sma;
d should probably begin grāmyān vatsān, but I can get nothing
out of the rest of it.

*ye jātā ye ca garbhe[9]ṣv antar ariṣṭāgnes tanum ārabhantām
imā gāvo vijāvatīḥ prajāvatī [10] strīṣva sammano bhavantu |*

The meter would be much improved in a by ye ca jātā; in b
read ariṣṭā agnes tanvam. In c read prajāvatīḥ, and for d strīṣu
sammanaso bhavantu. The two hemistichs do not hang together
very well.

*ā sabhāumān api prśchanti devā sāmivatsa[11]rāyusā sedasā
saṁsrjāmi vra viyantām striyo gāvo viṣṇur yo [12] ryonim anu
kalpayāti |*

Read: ā sabhāumān api prchanti devās sāmivatsarāyusā
medasā saṁsrjāmi | pra viyantām striyo gāvo viṣṇur yo yonim
anu kalpayāti z 4 z

*pratigrhñātī rṣabhasya reta ukṣā[13]naḍvāñś carati vādyā-
tām anu | preram agram na hinasti kiñ cana ya[14]thākāmam
kr̥ṇuta soṁyam madhu |*

In a we may probably read pratigrhñāti vṛṣabhasya, in b
vāsītām. In c perhaps preram might stand, but preran would
seem better.

*sādhur yajñas ahutādo naya[15]nta rāyas poṣā yajamānam
sajantām | nī te prathām pr̥thivī ya[16]ntu sindhavo yad oṣa-
dhayo nihatām predatām irān.*

In a we may perhaps read sādthur yajnas sa hutādo nayatu;
in b read sacantām (= Ś. 2. 34. 1d). In c read pr̥thivīm, in d
nihitām predatām irām.

*parjanyaśya [17] maruto dadhiyañsān vāta bhadram sasyam
pacyatām modatām jagat. | [18] saptarṣayas sapta svarāñsy
eṣām sapta kṣayo śvīnoh |*

For dadhiyañsān vāta I can suggest nothing plausible; nor for
kṣayo, after which read 'śvīnoh.

*pañca vājā prā[f.81a1]no vyāno manākutīr vāg devī devebhyo
havyam vahatu prajānān.*

Read vājāh and mana ākūtīr, with colon after devī; this can
be read as two eight-syllable pādas. Read prajānan.

*ye ca dr̥[2]ṣṭā ye cādr̥ṣṭāṣ krimayaṣ kīkr̥ṣās ca ye | teṣām
śīrāñsy asinā śchi[3]naḍmi yathā sāmivatsanāyusā medasā
saṁsrjāmi z 5 z [4] z anu 3 z*

Read: ye ca dr̥ṣṭā ye cādr̥ṣṭāṣ krimayaṣ kīkīśās ca ye | teṣām
śīrāñsy asinā chinadmi yathā sāmivatsarāyusā medasā saṁsrjāmi
z 9 z 5 z anu 3 z

16

*[f.81a4] dyāuś cemañ yajñam pr̥thivī ca sandahātām mā-[5]
tarīśvā pavamānaṣ purastāt. tvaṣṭā vāyus saha somena vāta
i[6]mam sam duhur ānapasphurantaḥ*

In a read sanduhātām; in d read ana°: for pāda a see TB. 3. 7. 4. 15.

*gharman tvapānv amṛtasya dhārayā devebhyo [7] havyam
paride savitre | śukram devās śrutam ajañtu havyam āsam
juhvā [8] nām amṛtasya yonāu |*

In a read tapāmy, in b paridām, in c śrtam adantu, in d juhvānam. These corrections bring the stanza in accord with Vāit. 14. 1.

*ud vāsayāgne śrutam akarma havyam ā roha [9] prṣṭham
amṛtasya dhāma | vanaspatayā upa barhi strñita vadhvā sa- [10]
matū ghṛtavat karātha |*

Read: ud vāsayāgneś śrtam akarma havyam ā roha prṣṭham amṛtasya dhāma | vānaspatyā upa barhis strñita madhvā samā-
ñktha ghṛtavat karātha z 3 z

For pādas ab cf. Kāuś. 2. 37; for d cf. Kāuś. 2. 36.

*yopsi yakṣmaś śamayāmi tañ vorja gavyūti [11] yañ śam
anajmi yetām tañ nañ krī kṣīram avithaṃ naṣ kṛṇomy añśaṃ
tayañto [12] piyūtham etaḥ*

If yopsi may mean 'hurtful' it may stand; at the end of pāda a read tañ va; for b ūrjañ gavyūtiñ sam anajmy etañ. Just above tañ, at the beginning of c, the ms. interlines a correction ktā, but I can make nothing of the first part of the pāda; read aviśaṃ for avithaṃ. For d it seems possible to read añśaṃ dayante piyūṣam etat.

*idānām pitā uta pitnyāyānām payo dhayanṭv a [13] huñīyamā-
naḥ | rtubhis sasyam uta kliptam astu yo gopā rakṣatu vā [14] yur
ena |*

In a pītā seems a probable reading, and pitryānām; in b read dhayanṭv ahrñīyamānāḥ; in c klptam; at the end of d enaṃ may be possible.

*pivata ghṛtam yata dhāvayed guhā yatañ nihatañ mānuṣeṣu
[15] viśve devā vāśvadevasyāgnāu yathābhāgo haviṣo māda-
yadhvam |*

In a read pivata, and perhaps yato or yatra; with nihitañ pāda b would seem good: in d read yathābhāgañ.

*yo [16] devānām asi śreṣṭho rudras tvañticaro vṛṣā | ariṣṭa-
smākam vīrā me [17] tad astu hṛtañ tava |*

In b read tanticaro; in c ariṣṭā asmākaṁ; in d read hutam for hṛtam, and unless medad can stand as the first word of d I can see nothing. Pāda a appears MŚ. 1. 3. 4. 3, and pāda b TB. 3. 3. 2. 5.

*pūrnam ahaṁ karīṣanam | śatavantaṁ sahasraṇam vi-[f.81b1]
śvebhīr agne devāir imam goṣṭhamām durha z 1 z*

Read: *pūrnam mahaṁ karīṣanam śatavantaṁ sahasraṇam |
viśvebhīr agne devāir imam goṣṭhamām dṛiḥa z 8 z 1 z*

This stanza as emended is not satisfactory; I have tried to bring it into the general sphere of the first six stanzas, but that may be a mistaken effort.

17

(Ś. 6. 111 with additions)

[f.81b1] *devāinasād unmadi[2]taṁ kṣettriyās chapathār uta
| muñcantu tasmā tvā devā unmattaṁ rakṣa[3]sas pavi z*

For b read kṣettriyāc chapathād uta; in c tasmāt, in d pari. Our a and d are Ś. 3ab.

*munim bhavantaṁ saryāni vāvṛto rakṣāṁsy aknu ulā ka-[4]
nikratī | atas taṁ no adhi pāhi vājinn indreṇa medī vrhate [5]
ranāya |*

The first two words of a are probably sound; for the next word paryāṇe might be possible, followed by some form of vṛt. In b only the first and last words seem good: I can get no idea of the intent of the first two pādas.

*yathāgne devā ṛbhavo maṇiṣinom unmattam asrjany are-[6]
nasah eva te śaktre abhayaṁ kṛṇotu muñcasvāinaso vi nayāmi
rakṣah [7]*

In ab we may probably read maṇiṣino 'mum unmattam asrjann āra enasah. In c read śakro, in d nayāsi.

*yathā gāvās ca bhūmyām puruṣāsvīnya okasaḥ yavonmattasya
te mu[8]ne śa grhṇātu prthivīm anu |*

Read gāvās in a; for b the only suggestion I have is puruṣās cinvanty. In c read evon°, in d perhaps saṁ or sa.

*munim dādihāra prthivī munim dyāu[9]r abhi rakṣati munni-
yam hi viśvā bhūtāni munim indro adīdharat. | [10] parā rakṣa
svāmi te |*

Read: munim dādhāra prthivī munim dyāur abhi rakṣati |
munim hi viśvā bhūtāni munim indro adidharat | parā rakṣas
suvāmi te z 5 z

With the last pāda cf. Ś. 4. 13. 5d, which has yakṣmaṇ.

imaṁ me agne puruṣaṁ samugdhi yā vibho grā[11]hyā lālāpīti
| utodite kṛṇavarbhāgadheya munim mudito [12] agado yathā-
sat. |

Read: imaṁ me agne puruṣaṁ mumugdhi yo vibaddho grāhyā
lālāpīti | atho 'dhi te kṛṇavad bhāgadheyam anumudito agado
yathāsat z 6 z

agniṣ te na śasayatu yat te unmana uddhṛtaṁ ju[13]homi
vidvāṁs te havir yathānānmudito bhava |

Read: agniṣ te ni śamayatu yat te tan mana uddhṛtaṁ |
juhomi vidvāṁs te havir yathānūnmudito bhavaḥ z 7 z

punas tvā tur apsaraṣ pu[14]nar vātaṣ punar diśaḥ punar
yamaṣ punar yamaṣya dūtāṣ te tvā muñca[15]ntv aṇhasaḥ |
jīvātave na martave atho ariṣṭatātaye |

Read: punas tvā dur apsaraṣaṣ punar vātaṣ punar diśaḥ |
punar yamaṣ punar yamaṣya dūtāṣ te tvā muñcantv aṇhasaḥ |
jīvātave na martave atho ariṣṭatātaye z 8 z 2 z

18

(Ś. 4. 13)

[f.81b15] uta de[16]vā avahitaṁ devā uddharatā punaḥ tato
manuṣyaṁ taṁ devā dāivaṣ kṛ[17]nuta jīvase | ā tvāgamaṁ
śāntātībhi atho ariṣṭatātībhiḥ [18] dakṣaṁ te bhādrā āriṣaṁ
parā muvāsy ānaya tu. dvāv imāu vātāu vā[f.82a1]ta ā sindhor
ā parāvataḥ dakṣaṁ te anya ā vatu parānyo vāta yad rapaḥ | [2]
ā vāta vāhi bheṣajaṁ vi vāta vāhi yad rapaḥ tvaṁ hi viśvabhe-
ṣajo [3] devānāṁ dūta iyase | trāyantām imaṁ devāṣ trayantām
maruto gaṇāḥ [4] trāyantām viśvā bhūtāni yathāyam agado
sati | ghr̥tena dyāvā[5]pr̥thivī ghr̥tenāpas samukṣatā | ghr̥tena
muścasvāinaso yad ā tva [6] kṛtam āhṛtaḥ ayaṁ me hasto bha-
gavattaraḥ ayaṁ me viśvabheṣajo yaṁ śi[7]vābhimarśanaḥ
hastābhyāṁ daśasākābhyāṁ jīhvā vātaṣ purogavī | hanāma-[8]
yatnubhyāṁ samvubhyāṁ tvā abhimarśāmasi | āpa id vā u
bheṣajis tās te [9] kṛṇvantu bheṣajam.z 3 z

Read: uta devā avahitaṁ devā ud dharathā punaḥ | uto manu-
syaṁ taṁ devā dāivāḥ kṛnuta jivase z 1 z ā tvāgamaṁ śaṁtā-
tibhir atho ariṣṭatātibhiḥ | dakṣaṁ te bhadram ābharsaṁ parā
suvāmy anayaṁ te z 2 z dvāv imāu vātāu vāta ā sindhor ā parā-
vataḥ | dakṣaṁ te anya ā vātu parāṇyo vātu yad rapaḥ z 3 z ā
vāta vāhi bheṣajaṁ vi vāta vāhi yad rapaḥ | tvaṁ hi viśvabhe-
sajo devānāṁ dūta iyase z 4 z trāyantām imaṁ devās trāyantām
maruto ganāḥ | trāyantām viśvā bhūtāni yathāyam agado 'sati
z 5 z ghr̥tena dyāvāpr̥thivī ghr̥tenāpas samukṣatā | ghr̥tena
muñcasvāinaso yad ā tvā kṛtam ahr̥thāḥ z 6 z ayaṁ me hasto
bhagavān ayaṁ me bhagavattaraḥ | ayaṁ me viśvabheṣajo 'yaṁ
śivābhimarśanaḥ z 7 z hastābhyāṁ daśaśākhābhyāṁ jihvā vācaḥ
purogavi | anāmayitnubhyāṁ sambhubhyāṁ tābhyāṁ tvābhi-
mr̥śāmasi z 8 z āpa id vā u bheṣajir āpo amivacātaniḥ | āpo
viśvasya bheṣajis tās tvā kṛvantu bheṣajam z 9 z 3 z

In 2c our ms. seems to point toward the form which most of the mss. of Ś have: the form given for 2d is close to the form in Ś, parā yakṣmaṁ suvāmi te. St. 6 has no parallel: st. 9 varies only in pāda d from Ś. 3. 7. 5 (= Ppp. 3. 2. 7); the similar endings of pādas a and c account for the omission of b and e.

19

(Ś. 3. 30)

[f.82a9] sahr̥dayaṁ sām̐nasyam avidveṣaṁ kṛno[10]mi vaḥ
anyo nyam abhinnuta vatsaṁ jātam ivāghnyā anuvrataḥ pituḥ
putro mātṛā [11] bhavati sunnataḥ jāyā patye madhumatīm
vācaṁ vadatu śāntivāṁ | mā trā[12]tā bhr̥taraṁ dhukṣa mā
svasāram uta svasā | samyañcas suvratā bhūtvā vācaṁ va-[13]
datu bhadrayā | yena devā na vīyanti no ca vidviṣate mithaḥ |
tat kṛno [14] vrahma vo gr̥he samjñānaṁ puruṣebhyaḥ jāya-
svṛntaś cittano mā vi yaṁṣṭas samnā[15]dhayantas sudhīrāś
carantaḥ anyo nyasmāi valgū vadantu yaca samagrāstha sa-[16]
dhricināṁ samāni prapā saha vo nyabhāgas samānyokte saha vo
yuna[17]jmi samyañco gnyo sapariyatādā nābhim ivābhṛtā |
yena devā ha[f.82b1]viṣā yajatrāpa pāpmānam āpnuta | kro-
dhaṁ manyum r̥taṁ bhāgaṁ duruktam aśo[2]canam. | rejmaṁ
ni dadhmāsi | sadhricināṁ nas samanasaḥ kṛnomy ekasu[3]ni-
ṣṭyaṁ samvānana samhṛda | devā yaved amṛtaṁ rakṣamāṇas
sāyaṁ[4]pr̥tātas susamitir vo stu z 4 z

Read: sahrdayam sāmmanasyam avidveṣam kṛṇomi vaḥ |
 anyo 'nyam abhi navata vatsam jātam ivāghnyā z 1 z anuvrataṣ
 pituṣ putro mātṛā bhavatu samyataḥ | jāyā patye madhumatīm
 vācam vadatu śāntivām z 2 z mā bhrātā bhrātaram dvikṣan mā
 svasāram uta svasā | samyañcas savratā bhūtvā vācam vadata
 bhadrayā z 3 z yena devā na viyanti no ca vidviṣate mithaḥ |
 tat kṛmo vrahma vo gṛhe samjñānam puruṣebhyaḥ z 4 z jyāya-
 svantaś cittino mā vi yānsta samrādhayantas sadhurās carantaḥ
 | anyo 'nyasmāi valgu vadanto yāta samagrās sta sadhrīcīnāḥ
 z 5 z samānī prapā saha vo 'nnabhāgas samāne yoktre saha vo
 yunajmi | samyañco 'gnīm saparyatārā nābhīm ivābhṛtāḥ z 6 z
 yena devā haviṣā yajatrā apa pāpmānam apunata | krodham
 manyum ṛtīm bhaṅgam duruktam āsocanam rejman ni dadhmasi
 z 7 z sadhrīcīnān vas sammanasaṣ kṛṇomy ekaśnuṣṭin samivana-
 nena sahrdaḥ | devā ived amṛtaḥ rakṣamānāṣ sāyam-prātas
 susamitir vo 'stu z 8 z 4 z

The ms. corrects dhukṣa in 3a to kṣudha.

The variants from Ś are slight. In 5d three syllables are
 needed; samantāḥ, or samānāḥ, would fit in nicely and might
 easily have dropped before samānī. In 6d Ś has ivābhitaḥ. St.
 7 is new; in pāda c ṛtāmbhāgam, as given in the ms., seems out
 of harmony with the context.

20

[f.82b4] paro paraś ca parastan ma parasta[5]ram agnir
 vātasya dhrājyāpardhādhe aham tām |

The first pāda seems to be defective; it seems to end 'paraś
 ca: for b I incline to read paras tardāḥ paraś caran. For cd
 read agner vātasya dhrājyāpa bādhe aham tām; cf. Ś. 3. 1. 5b.

udakasyedam enam vānta[6]syedam nibhañjanam | agner
 namasyāyam panthā neha tandāyanam tavā z z [7]

In a read ayanam, for b vāntasyedam nibhañjanam. In c a
 possible reading is agner namasyā°; in d read tandāyanam
 tava.

pari tvā kṛṣṇavartmani agnir dhūmanārciṣā | sa tvan tardhā
 paraś carā[8]nyata dhy ahvanī

In a read °vartane, in b dhūminārciṣat: in c sa tvam tarda;
 the sign transliterated hva in the last word is not clear, and I
 suggest carānyato 'dhi hrñhihi as a possible but doubtful reading.

*yavā etan māsuresītās ca ye | sarvāns tām vrahma[9]nā vayan
śalabhān jambhayāmasi |*

In the first two words we seem to have what represents pāda a, with some mention of barley; the next pāda might be māsara eṣītās ca ye; the rest is correct. I take śalabha to mean an insect of the grasshopper sort.

*śalabhasya śalabhyas tandasyo[10]tpatattrināḥ z agnir vāta-
sya nrājyāpi nipyāmy āsam |*

In a read śalabhyās, for b tardasyotpatattrināḥ: pāda c as in st. 1, and for d °āpi nahyāmy āsyam (= Ś. 7. 70. 4b, 5b).

*yadāda [11] gavi bheṣajam viśvād ṛpāt samābhṛtam | ākhor
ghuṇasya tandasya [12] teṣā snāvnāpi nahyataḥ*

In a read yadidam; in b riphāt is the simplest correction but an ablative would seem better. In c read tardasya, and for d teṣām snāvnāpi nahyata.

*trṣṭā tvam asi gandhena oṣadhir guṇaja[13]mbhinī | ākhor
ghuṇasya jātāni | tāni jambhaya tejasā*

The kh in ākhor is imperfect. In ab read gandhenāuṣadhir ghuṇa°; remove the colon after jātāni.

*tūlam [14] tandas trṇasyāttu mūlam ākhur dhiyeṣitaḥ | atho
vrkṣasya phalgū [15] yad a ghuṇā yantu sāyavam. z 5 z anu
4 z*

Read: tūlam tardas trṇasyāttu mūlam ākhur †dhiyeṣitaḥ | atho vrkṣasya phalgu yad ā ghuṇā yantu sayavam z 8 z 5 z anu 4 z

Although many details are very uncertain here, the sphere is clearly that of Ś. 6. 50.

21

(cf. Ś. 5. 22 passim)

[f.82b16] *dyāus ca dhās pītā pṛthivī ca mātā cāgniś ca nṛcakṣā
jātave[17]dāḥ | te takmānam adharāñcam nyañcam daśāham
namasyam tvaradhi dūra[f.83a1]m asmat.*

This seems to be clear except toward the end; the simplest correction would be namasyan tvarāti, but it is very possible that a verb form is concealed in daśāham and that namasyam is an adjective.

*takmann iyañ te kṣettrabhāgam apābhajañ prthivyāḥ pūrve
ardhe ati[2]hāya tim ati no hinasvid grāhiṣ kṛtvā grheṣv iti
kīlā suśiṣṇaḥ [3]*

The only suggestions I can make are imañ for iyañ, and kṣettrabhāgam apabhajan; in the rest the word division is not certain.

*takmañ parvatā ime himavantas somaprṣṭhāḥ vātañ jūtañ
bhiṣāja no a[4]krañ naśyeto marajāññ abhi |*

Read takman, vātajūtañ bhiṣajañ no akrañ, and marajāñ. This is probably intended to be metrical. Pāda d seems to be of similar intent to Ś. 5. 22. 7a.

*na tvā striyaṣ kāmayañte na pumāsñsaṣ katime [5] cana | neha
takma kāmāloro titaro mahāñ.*

Read pumāsñsaṣ and we have two readable pādas: next takmā seems probable and perhaps kāmalo; for the last pāda 'ravati taro mahāñ might seem possible, but it does not give any very good meaning.

*mā no hiñsñ mahato mā [6] hiñsñ mahyas tvañ kumārāñ
babhro mā hiñsñ mā no hiñsñ kumārīha [7]*

In a read hiñsñ, in b perhaps mahīyas; in c hiñsñ, and in d perhaps kumārīr iha. Cf. Ś. 11. 2. 29.

*yaḥ sākam utpādayasi balāsañ kāsam anvṛjañ bhīmas te
takman hē[8]tayaṣ tābhīsa pari vrñdhi nā |*

In b read balāsañ and perhaps anvṛjum, for which Ś. has udyugam. In c bhīmās, in d naḥ; Ś. has tābhīsa sma in d.

*anyakṣettreṇa ramate sahasrākṣo [9] martyaḥ abhūti prā-
rthas takmatmāu no mṛdāyīṣyati*

Read: anyakṣetre na ramate sahasrākṣo 'martyaḥ | abhūd u prārthas takmā †tmāu no mṛdāyīṣyati z 7 z

In d perhaps we may read tmanañ no.

*takman na bhahiyā[10]śvā na gāvo neha te ca grhā | śatañna-
rasya muṣṭihā punar gaścha mahā[11]vrṣām . z 1 z*

Read: takman na bheyā aśvā na gāvo neha te ca grhāḥ | śakañ bharasya muṣṭihā punar gaccha mahāvṛṣāñ z 8 z 1 z

The reading suggested in a is barely probable: in pādas cd I have followed Ś, which however has etu in d.

22

[f.83a11] *yo hemantaṁ śāpayatho balenārvāg de*[12] *vety uta*
ye paro divaḥ bhavārudrayos sumati vṛṇīmahe anyatrā[13] *ssad*
aghahaviṣyā vy etu | yo dyām ā tanotu yo ntarikṣaṁ stabhrāty
ojaso [14] *jāyamānaḥ tasmāi rudrāya haviṣā vidhemānyatrā-*
smad aghaha[15] *viṣā vy etu z yayo rodhān nāpapadyate kim*
canāntar deveṣūta mānu[16] *ṣeṣu | tābhyām rudrābhyām haviṣā*
vidhemānyatrāssad aghahaviṣā vy e[17] *tu | yāv āisāte paśūnām*
pārthivānām catuṣpadām uta vā ye dvi[18] *pādaḥ | tābhyām*
rudrābhyām haviṣā vidhemānyatrāssad aghahavi[f.83b1] *ṣā vy*
etu z z oṃ anyatrāssad aghahaviṣā vy etu z yasya pratihitā [2]
yā ssa vyañjantu yārānyāṣ paśava uta grāmyāsaḥ | tasmāi
rudrāya ha[3] *viṣā vidhemānyatrāssad aghahaviṣā vy etu | yassād*
oṣaṭayo ba[4] *bhriyamānā yantismān rakṣāso na yujanti viśve |*
tasmāi rudrāya [5] *haviṣā vidhemānyatrāsmad aghahaviṣā vy*
etu yaḥ parvatān nyana dadhe [6] *tī vidvān yo bhūtāni kalpa-*
yasi prajāgan. | tasmāi rudrāya havi[7] *ṣā vidhemānyatrāssad*
aghahaviṣā vy etu z yāv āisāno carato dvi[8] *pado yaś catuṣpadaḥ*
yā ugro kṣipradhanvānāu tābhyām rudrābhyām ha[9] *viṣā vidhe-*
mānyatrāsmād aghahaviṣā vy etu | punaś cakṣuṣ punaṣ pr-[10]
naṁ punar āyur dhehi no jātavedaḥ rudra jalāṣabheṣaja
vidvā[11] *ndvastenā haviṣā vidhemānyatrāssad aghahaviṣā vy*
etu z 2 z

Read: *yāu hemantaṁ śāpayatho balenārvāg diva ety uta yo*
paro divaḥ | bhavārudrayos sumatiṁ vṛṇīmahe anyatrāsmad
aghaviṣā vy etu z 1 z yo dyām ā tanoti yo 'ntarikṣaṁ stabhnāty
ojaso jāyamānaḥ | tasmāi rudrāya haviṣā vidhemānyatrāsmad
 ° ° z 2 z *yayo rodhān nāpapadyate kim canāntar deveṣūta*
mānuṣeṣu | tābhyām rudrābhyām ° ° ° z 3 z *yāv īsāte*
paśūnām pārthivānām catuṣpadām uta vā ye dvipādaḥ | tābhyām
rudrābhyām ° ° ° z 4 z *yasya pratihitā yās sma vyañjanti*
yasyārānyāṣ paśava uta grāmyāsaḥ | tasmāi rudrāya ° ° °
 z 5 z *yasmād ṛṣṭayo bebhriyamānā yanty asmān rakṣaso na*
yucchanti viśve | tasmāi rudrāya ° ° ° z 6 z *yaḥ parvatān*
vanā dadhiṣe vidvān yo bhūtāni kalpayasi prajānan | tasmāi
rudrāya ° ° ° z 7 z *yāv īsānāu carato dvipado yā catuṣpado*
yā ugrāu kṣipradhanvānāu | tābhyām rudrābhyām ° ° °
 z 8 z *punaś cakṣuṣ punaṣ prānaṁ punar āyur dhehi no jātavedaḥ*
 | *rudra jalāṣabheṣaja †vidvān dvastenā† haviṣā vidhemānyatrā-*
smad aghaviṣā vy etu z 9 z 2 z

Opposite f.83a l.13 in the right margin is *nyoja*, which seems to indicate *stabhrān vojaso* for the end of that line.

In §. 6. 93. 2d we find *anyatrāsmad aghaviṣā nayantu*, where *aghaviṣā* is acc. pl. fem., probably agreeing with an omitted *iṣū*. In 3a I take *rodhān* as abl. case, probably meaning 'arrow.' Pāda 4b appeared in this same form in Ppp. 3. 32. 2b. At the beginning of 5b *yasya* seems necessary; but cf. KS. 30. 8a, 9. In 6a *ṛṣṭayo* is a conjecture based largely on the context, as is *vanā* in 7a. Pāda 9a = Ppp. 3. 17. 3a. In §. 2. 27. 6a we find *rudra jalāṣabheṣaja*; I feel sure that there is corruption in *vidvān dvastenā*, but I can make no suggestion.

23

(§. 4. 17)

[f.83b12] *iśānan tvā bheṣajānām vijeṣāgrñīmahe cakre sahasra-
vī[13]ryam sahasvān oṣadhe tvam | satyajitam śapathayāvanī-
yam sahasā[14]nām punaścarām sarvā samahavy oṣadhī ṛto mā
pārayān iti | yā [15] śisāpa śapanena yā vāgha mūram ādadhe
| yā vā rathasya prā[16]sūrehya togham utva sah | prācīna-
phalā ity ekā yaś ca bhrātu[17]rviśvapati yaś ca jānuś śapati
naḥ vrahmā yam manvataś capāt sarvaṁ [18] tam no adhaspa-
dam yām te cakrur āme pātre yām sūtre nīllohite | [f.84a1]
yāmme māñse kṛtyām yām cakras tvayām kṛtyākṛto jahi |
dussvapnyam du[2]rjīvataṁ rakṣo bhyom arāyya | durvācas
sarvaṁ durbhūtaṁ tam ito nāśayā[3]masi | kṣudhāmāram tṛṣṇā-
māram aghotām anupaśyatām | apāmā[4]rga tvayā vayan
sarvaṁ tad api sṛjumahe z 3 z*

Read: *iśānām tvā bheṣajānām vijeṣa ā grñīmahe | cakre
sahasravīryam sahasvām oṣadhe tvam z 1 z satyajitam śapatha-
yāvanīm sahamānām punaścarām | sarvāḥ samahvy oṣadhī ito
mā pārayān iti z 2 z yā śasāpa śapanena yā vāgham mūram
ādadhe | yā vā rasasya prāsārebhe tokam attu sā z 3 z prācīna-
phalo hi tvam apāmārgo babbhūvitha | sarvān mac chapathān
adhi variyo yāvayās tvam z 4 z yac ca bhrātrvyaś śapati yac ca
januś śapati naḥ | vrahmā yan manyutaś śapāt sarvaṁ tad no
adhaspadam z 5 z yām te cakrur āme pātre yām sūtre nīllohite
| āme māñse kṛtyām yām cakras tvayā kṛtyākṛto jahi z 6 z
dussvapnyam durjīvataṁ rakṣo 'bhvam arāyyaḥ | durvācas
sarvaṁ durbhūtaṁ tam ito nāśayāmasi z 7 z kṣudhāmāram*

tr̥ṣṇāmāram agotām anapatyatām | apāmārga tvayā vayan
sarvam tad apa mṛjmahe z 8 z 3 z

The reading of the ms. in 1d might be defended if the apāmārga is understood as the plant addressed; to emend as above does not make much improvement. In 3cd prāśāyārebhe might be a better reading. Our st. 4 appeared previously Ppp. 2. 26. 4: our st. 5 is a variant of Ś. 2. 7. 2. At the end of 8b our ms. offers nothing decisively helpful; it does seem to offer a basis for the reading suggested.

24

(Ś. 4. 18)

[f.84a4] samā bhūmi[5]s sūryenāhnā rātrī samāvatī kṛṇomi
satyam ūtaye rasās santu [6] kṛtvārī | yo devaś kṛtyo kṛtyā harād
aviduṣo gr̥ham | vatso dhārar i[7]va mātaram tvam pratyag
upapadyatām | āmā kṛtvā pāpmānam yas tvayānna [8] jighā-
ṇsati | asmādashasyām jagadhārayām bahulāṣ phaṭi [9] kari-
kratuḥ sahasradhāman viśākhān vyagrīvān śāya tvam prati [10]
sma cakṛṣe kṛtyām priyām priyāvaśe hara | yām cakāra na
śa[11]śāka śāśre pādam aṅgulim | cakāra bhadram asmabhyam
abhagā [12] bhagavadbhyah anayāhas ośadhyā sarvā kṛtyāyād
aviduṣo [13] gr̥ham | yām kṣettre cakur yām gobhyo yām vā te
puruṣebhyah | apāmā[14]rgo pa mā iṣṭu pa kṣettriyaṁ śapathaś
ca mat. | apāhyātudhānyo [15] n upa sarvā arāyya apāmārga
pra jayā tvam yyā ati sr̥jasva [16] naḥ z 4 z

Read: samā bhūmis sūryenāhnā rātrī samāvatī | kṛṇomi
satyam ūtaye 'rasās santu kṛtvārī z 1 z yo devaś kṛtyām kṛtvā
harād aviduṣo gr̥ham | vatso dhārur iva mātaram tam pratyag
upa padyatām z 2 z āmā kṛtvā pāpmānam yas tayānyam jighā-
ṇsati | asmānas tasyām †jagadhārayām bahulās phaṭ karikratu
z 3 z sahasradhāman viśākhān vigrīvān śāyaya tvam | prati sma
cakruṣe kṛtyām priyām priyāvate hara z 4 z yām cakāra na
śāśāka śāśre pādam aṅgulim | cakāra bhadram asmabhyam
abhago bhagavadbhyah z 5 z anayāham ośadhyā sarvā kṛtyā
adoduṣam | yām kṣetre cakrur yām gobhyo yām vā te puruṣe-
bhyah z 6 z apāmārgo 'pa mārṣṭu kṣettriyaṁ śapathaś ca yah |
apāha yātudhānīr apa sarvā arāyyah z 7 z apamṛjya yātudhānān
apa sarvā arāyyah | apāmārga pra jayā tvam arāyyo ati sr̥jasva
naḥ z 8 z 4 z

In the right margin opposite l. 9 stands *sadvam*, and opposite l. 10 is *raṇā*.

In 3b the reading is hardly as good as that of *Ś*, which has *tenā°*: in 3c it seems highly probable that we have a corruption of the reading of *Ś*, *dagdhāyām*. Our st. 5 is almost identical with *Ś*. 5. 31. 11. I am confident that *adoduṣam* is the Ppp. reading in 6b, and that somehow a copyist's reminiscence of 2b has interfered. In 7b I have restored the reading of *Ś*, but *śapathāṇś ca mat* would be possible. I have ventured to restore the first hemistich of st. 8 from *Ś* for the identity of 7d and 8b would easily cause its omission.

25

(*Ś*. 4. 19)

[f.84a16] *uta evāsy abandhukrd utāyesya nra jā[17]mita |*
uto kṛtyākṛtaṣ prajāmn abhṛas ivā śchinda vārṣikam vra-[18]
hmanena pariyukto si kaṇvena nārṣadena | senevāiṣi tviṣi-[19]
matī na tatra bhayam astu yatra prāpnohy oṣadhe | agrehy
oṣadhīnām [f.84b1] jyotiṣevāpidhīpayam | uta pākasya trātāsy
uta hantāsu rakṣasaḥ [2] yad adho davāssurāṇs tvayāgre nīr
akṛṇvataḥ tasmād adhi tvam oṣadhe [3] apāmārgo ajāyata z om
apāmārgo ajāyata | vibindatī [4] śataśākhā vibinda nāma te pitā
| pratyag vibhitam tvam yo asmān a[5]bhīdāsati | asada bhūmyā
samabhavat ta dyām eti vṛhatvacaḥ u[6]dī tvaco vyadhūmayat
pratyak kartāram ṛchatu | pratyam hīn sambabhūyatha [7]
praticīnaphalas tvam pratiṣ kṛtyākṛtyā amuṁ kṛtyākṛtam jahi
| [8] śatena mā pari pāhi sahasreṇābhi rakṣa mam indras te
vī[9]rudhām pata bhadrojmanam ādadhuḥ z 5 z anu z 5 z [10]
 zz zz

Read: *utāivāsy abandhukrd utāivāsi nu jāmitā | uto kṛtyā-*
kṛtaṣ prajāṁ abhram ivā chindhi vārṣikam z 1 z vrāhmanena
prayukto 'si kaṇvena nārṣadena | senevāiṣi tviṣīmatī na tatra
bhayam astu yatra prāpnoṣy oṣadhe z 2 z agra ehy oṣadhīnām
jyotiṣevābhīdīpayan | uta pākasya trātāsy uta hantāsi rakṣasaḥ
z 3 z yad ado devā asurāṇs tvayāgre nirakṛṇvata | tasmād adhi
tvam oṣadhe apāmārgo ajāyathāḥ z 4 z vibhindatī śataśākhā
vibhindan nāma te pitā | pratyag vibhindhi tvam tam yo asmān
abhidāsati z 5 z asad bhūmyās samabhavat tad dyām eti vṛha-
dvyacaḥ | tad vāi tato vidhūpāyat pratyak kartāram ṛchatu

z 6 z pratyāñ hi sambabbhūvitha pratīcinaphalas tvam | pratīcīṣ
krtyā ākrtyāmum krtyākṛtañ jahi z 7 z śatena mā pari pāhi
sahasrenābhi rakṣa mām | indras te vīrudhām pate bhadra
ojmānam ā dadhat z 8 z 5 z anu 5 z

In st. 1b jāmītā seems possible, though jāmātā might be better in some ways; Ś has jāmikṛt. On prayukto in 2a see Whitney's Translation. In 6c vṛhadvyacaḥ is surely the reading for Ppp.; and in 6c the most plausible course is to follow Ś (as I have done). In 8cd it is entirely possible that our ms. has merely a corruption of the Ś reading, pata ugra. With 7cd cf. Ś. 10. 1. 6cd and Ppp. 1. 47. 3 cd.

26

[f.84b10] *rā dyāvāpṛthivī śchintāñ mūlam atho śiraḥ viśchi-*
[11] *tya sadyatas pṛṣṭhās tāñ kaṇvāthām adhaspadañ |*

In a read arātyā, in b chintāñ: in c vichidya, probably madhyatas, and perhaps pṛṣṭis rather than pṛṣṭhā; in d kaṇvāthām.

idañ śṛnu jā[12]tavedo yaḍ amuṣyād vaco mama | rātyāt
sarvam isyat pṛṣṇid vṛha[13]tam aśvinām |

In b read amuṣnād, in c arātyās and perhaps iṣaṃ yat: in d aśvinā, and possibly pṛṣṭir, although pṛāśnad would also seem possible.

yā svapne yā carati dorbhūtvā janāñ anu | rā[14]tim indra
tvam jahi tvām agnir iva sādaha |

In a read ca carati, in b dāurbhūtyā, in c arātim, in d tāñ and saṁdaha.

śreṣṭho me rājā va[15]runo hañ satyena gacchatu | rātiyañ
hutvā santokām ugro devo [16] bhi dāsatu |

In b instead of hañ we might read 'yañ: in c read arātim hatvā sañtokām, in d 'bhi.

jyēṣṭhā ca yā sinīvālī sapta tisro ty āyā [17] rātim viśvā
bhūtāni ghnantu dāsīs ivāgamī

In b read 'bhy āyan, in c arātim, in d dāsīm ivāgamīm.

somo rā[18]jōsadhībhis sūryācandramasā ubhā | rātiyañ sarve
gandha [f.86a1]rvā ghañtv apsarasas ca yaḥ |

In a read *rājāuṣ°*, in c *arātiṃ*, in d *ghnantv* and *yāḥ*.

bhavo rājā bhavāśarvāv indro vāyur vrhaspatiḥ tvaṣṭā me [2]
dhyakṣaṣ pūsa te rātiṃ ghnantu suvrata |

Read 'dhyakṣaṣ pūṣa in c, 'rātiṃ and suvrataḥ in d.

ye ca devā bhūmicarā ye cāmī divy ā [3] *sate ye ntarikṣa syete*
te rātiyām ghnantu suvrata |

In pāda c the only suggestion I have is ye 'ntarikṣa āsyante which does not seem satisfactory: in d read as in the preceding stanza.

yā ceṣitāsuraṅir devebhir i [4] *ṣitā ca yā* | *atho yā manyor jāyate*
rātriṃ harmi vrahmanā z 1 z

Read: *yā ceṣitāsuraṅir devebhir iṣitā ca yā* | *atho yā manyor jāyate* 'rātiṃ harmi vrahmanā z 9 z 1 z

27

[f.86a5] *tarir me aditsadam mahad yakṣam vṛhad vapuḥ*
viśvāir devāir nirṛtis tanāyu [6] *jā maram mṛtyor ha jāyate* |

Pāda b seems good as given, mahad yakṣam vṛhad vapuḥ; pāda a lacks one syllable, and otherwise it is wholly unclear to me: the first three words of c are good, but I can make nothing of the syllables tanāyujā; the rest seems possible as it stands, but maro might be a better reading.

ammum srṣṭitsāt patho vadadahim vāi rājanta [7] *m ojasā* |
āyūnśchati gutsam atigmam andayavniklidvirmum ojasā |

In a possibly amum srṣṭecchāt is intended, but for the rest of the hemistich I see nothing. In c perhaps āyūñjati may be read, which would give a fair pāda: after that I see nothing.

yā [8] *vatī dyāvāprthivī varimnā yāvad vā sapta sindhavo*
mahitvā tāvatī ni [9] *rṛtir viśvavārā viśvasya yā jāyamānasya*
devā |

Read: *yāvatī dyāvāprthivī varimnā yāvad vā sapta sindhavo*
mahitvā | *tāvatī nirṛtir viśvavārā viśvasya yā jāyamānasya veda*
z 3 z

With pādas ab cf. Ś. 4. 6. 2ab (= Ppp. 5. 8. 1): for pād cf. st. 5.

*viśvasya jāyamānasya de[10]vi puṣṭy asya vāpuṣṭipati tva-
bhūyatha | namo stu te nirṛte mātman asmān parā[11]bhajenā-
param hātayāsi |*

In b I would read puṣṭasya vā puṣṭipatir babhūvitha: in c read 'stu; mātman ought to mean something like 'do not harm,' but I cannot solve it; for d a possible reading is parabhagenā-param ghātayāsi.

*devīm ahañ nirṛtir vardhamānaṣ piteva putram va[12]sate
vacobhikḥ | viśvasyāi jāyamānasya devī śiraś-śiraṣ pradīśoro
nudasthe*

For this stanza cf. TS. 4. 2. 5. 4; with nirṛtiṁ pāda a may stand tho TS. has vandamānas; pāda b seems good but TS. has dasaye and KS. damaye. In c read viśvasya yā, and probably devī; but cf. st. 3. In d I would suggest prati sūro 'nu caṣṭe; TS. has sūrī vi.

*a[13]panvantam ayajamānam iccha tena sebhyām taskara-
syānu śikṣa svapantam iccha sā tayī[14]bhyām namo stu te nirṛte
ahañ kṛṇomi |*

Read: apanvantam ayajamānam iccha stenasyetyām taskara-syānu śikṣa | svapantam iccha sā ta ityā namas tu te nirṛte ahañ kṛṇomi z 6 z

This stanza also appears TS. 4. 2. 5. 4; there and in other places asunvantam stands in a, and if apanvantam (from pan) is not good, we must restore that here.

*amunvakā nirṛtis sañjagatsun nāsyā[15]ṣ pitā vidyate nota
mātā | madhyās cha srāmanu jighāsi sa[16]rvañ na devānām
sūryam samāpa |*

In a read asunvakā and sañjighatsur; perhaps for c we might read madhyāt sā srāmam no jighānsus sarvañ: pāda d lacks one or more syllables, and I think it probable that sūriṁ should stand for sūryam; possibly samāpa can stand, but I cannot fit this pāda into the rest successfully.

*yad asya pāre tamamaś śukrañ jyō[17]tir ajāyata | sa naṣ
parṣad ati dviṣo gne vāiśvānara dyumat.z 2 z*

Read: yad asya pāre tamasaś śukrañ jyotir ajāyata | sa naṣ parṣad ati dviṣo 'gne vāiśvānara dyumat z 8 z 2 z

This appears TS. 4. 2. 5. 2, and we may also compare Ś. 6. 34. 5.

28

(cf. Vāit. 10. 17)

[f.86a18] *pramucyamāno bhuvanasya gopa paśun no tra prati bhāgam etu | agnir yajñam trivṛtaṁ [f.86b1] saptatantum devaṁ devebhyo havyam vahatu prajānan. z yū te daṁṣṭrā sudhāyāu ropayisṇū [2] jihvayete dakṣiṇā saṁ ca paśyata | anāṣṭraṁ naṣ pitaras tat kṛnotu yūpe [3] baddhaṁ pra vi mucyamā yad annaṁ aklistvas tam avi juṣṭaḥ parehir indrasya goṣṭha [4] m api dhāva vidvān. | dhīrāmas tvā kavayas saṁsrjāndv iṣam ūrjam yajamā [5] nāya matsataḥ ṛṣibhiḥ tvā saptabhir attrināhaṁ pratigrhṇāmi bhuvane syone | [6] jamadagniḥ kaśyapas svādv etad bharadvājo madhv annaṁ kṛnotu z pratigrahitre go [7] tamo vasiṣṭho viśvāmitro dadarśe śarma yaśchāt. | yan no agram havitha jagāmā [8] nvasya putram uta sarpiṣo vā | yad vā dhanam vahator ājagāmāgniḥ tad dhotā su [9] hataṁ kṛnotu | yad ājyam prati jagrāha yañś ca vṛhan ajaṁ candreṇa saha ya [10] j jaghāma | vṛhaspatir haviṣo no vidhartā mā no hiṁsīt saha go aśvo viṣā [11] ca | agniṁ nayatu pratigrhṇātu vidvān vṛhaspatih praty etu prajānan. indro [12] marutvān suhataṁ kṛnotv avāikṣavañnam anamīvo stu | yan no dudur varām akṣitīm [13] vasu yad vā dalpam upanēnena naṣ saha | yad dhāvayetam saha vrṣtanotā agni [14] ṣ tad dhotā suhataṁ kṛnotu | yan naś śālām viśvabhogām imām dadur grham vā yo [15] ktram saha kṛtyota yad vāharam upanāyena devā | agniḥ tad dho suhataṁ kṛnotu z [16] z 3 z*

Read: *pramucyamāno bhuvanasya gopa paśur no 'tra prati bhāgam etu | agnir yajñam trivṛtaṁ saptatantum devo devebhyo havyam vahatu prajānan z 1 z yāu te daṁṣṭrā sudihāu ropayisṇū jihmāyete dakṣiṇā saṁ ca paśyataḥ | anāṣṭraṁ naṣ pitaras tat kṛnota yūpe baddhaṁ pra vi mucyamā yad annam z 2 z akliṣṭas tvam abhi juṣṭas parehīndrasya goṣṭham api dhāva vidvān | dhīrāsas tvā kavayas saṁsrjantv iṣam ūrjam yajamānāya matsataḥ z 3 z ṛṣibhiḥ tvā saptabhir atrināhaṁ pratigrhṇāmi bhuvane syone | jamadagniḥ kaśyapas svādv etad bharadvājo madhv annaṁ kṛnotu | pratigrahitre gotamo vasiṣṭho viśvāmitro dadarśe śarma yacchāt z 4 z yan no agram haviṣa ājagāmānnasya pātram uta sarpiṣo vā | yad vā dhanam vahator ājagāmāgniḥ tad dhotā suhutaṁ kṛnotu z 5 z yad ājyam prati jagrāha yañś ca vṛhīn ājam candreṇa saha yaj jagāma | vṛhaspatir haviṣo no vidhartā*

mā no hiṁsīt †saha go aśvo viṣā ca z 6 z agnir nayatu prati-grhṇātu vidvān vṛhaspatiḥ praty etu prajānan | indro marutvān suhutaṁ kṛnotv avekṣyānnam anamīvo 'stu z 7 z yan no dadur varām akṣitīm vasu yad vā kalpam †upanenena nas saha | yad vāvyayatvaṁ †sahavṛṣtanotā agniṣ †ad dhotā suhutaṁ kṛnotu z 8 z yan naś śālām viśvabhogām imām dadur grhaṁ vā yoktraṁ saha kṛtyota | yad vāharan upanāyena devā agniṣ †ad dhotā suhutaṁ kṛnotu z 9 z 3 z

The arrangement of st. 4 is open to doubt, and its first two pādas might perhaps better be taken with st. 3 except that Vāit. shows no trace of them; the rest of st. 4 has appeared Ppp. 2. 28. 4, a hymn which has part of Ś. 6. 71: in Ppp. 2. 28. 4a svādv should be read. In 6d a possible reading would be hiṁsid mā gāur. In 8c avyayatvam is given to match its equivalent akṣitim; but 8a would seem better if we read varam akṣitaṁ vasu.

29

[f.86b16] *sūryavarca iti yat suśravāhaṁ yena prajā jyotiragrās cara*[17]*nti some varco yad goṣu varco mayi devā rāṣṭrabhṛtas tad akram.z*

In a read yac śuśravāhaṁ, in d akran: pāda c lacks at least one syllable, and it would be helped by the insertion of yat before some.

yajñe varco [18] *marutoś cad adṛhaṁ vāyuh paśūn prjat saṁ bhagena gandharvāṇām apsarasām* [f.85a1] *yad asmāi*

In a it is possible to read maruto yad adṛhaṁ, in b I would read apr̥cat for prjat: at the end of c it seems necessary to read yad varco; for pāda d mayi ° ° ° .

yajñe varco yajamāne ca varco yad ābhiṣikte rājani yaś ca varcaḥ surā[2]*yām varco dhi yat.* |

In b read abhiṣikte rājani yac; in c I can only suggest 'dhi yad as indicated in the transliteration; supply pāda d as in st. 1.

rathe varca rathavāhane ca varco iṣudhāu varcaḥ kavaca eva[3]*rcaḥ aśveṣu varcā z*

At the end of a read varca and after rathe read varcā. The ms. probably intends pāda c to be completed so as to read aśveṣu varca 'dhi yad, followed by mayi ° ° ° .

sabhāyām varcas sumityām ca varco vadhvām varca uta varco vare[4]ṣu | dakṣiṇāyām varco dhi yat.

Read: *sabhāyām varcas samityām ca varco vadhvām varca uta varco vareṣu | dakṣiṇāyām varco 'dhi yad mayi ° ° ° z 5 z*

sinhe varcā uta varco vyāghre vṛke varco madhvā[5]re ca varcaḥ | śayane varcaḥ patunām yad vabhūva mayi |

In a read *varca uta*; in b it would seem that *madhvāre* is a fourth animal, but I cannot do anything with it on that basis, and have thought it possible to read *vṛkṣe* and *madhvāmre*. In c *śayane* seems good, but *patunām* (or *pattanām*) I cannot solve; *paṭunām* does not seem very good; read *babhūva* in c, and for d *mayi ° ° °*.

hiranyavarcasas uta ha[6]stivarcasam saṅgramam yad yat. jighāṇ varca āhuk kṛṣyām kṣettrarṣayo nvānadhur ma[7]yi | devū rāṣṭrabhṛtas tad akran.

In a read *°varcasam uta*; in b *saṅgrāmam* is clear and I think we should read *yad yad* rather than *yudhyat*, but for *jighāṇ* I have no suggestion although it is clearly from *han*. In c read *kṣetra ṛṣayo 'nvānrdhur*, and for d *mayi ° ° °*.

mayi varco mayi sruvo mayi dyumnām mayi tvi[8]ṣiḥ adhaspadaṁ pṛtanyavo haṁ bhūyāsam uttamah z 4 z

Read: *mayi varco mayi śravo mayi dyumnām mayi tviṣiḥ | adhaspadaṁ pṛtanyavo 'haṁ bhūyāsam uttamah z 8 z 4 z*

30

(Ś. 3. 24)

[f.85a8] *payasvatī[9]r oṣadayaṣ payasvān māmakam vacaḥ aīho payasvatām paya ā harāmi saha[10]rāmi sahasrasā aham veda yathā payaś cakāra dhānyam bahuk sambhṛtvā nāpa [11]yo vedas ta vaṁ yajāmahe sarvasyāyaścāno gr̥he | yathā dyāus ca pṛthivī ca ta[12]sthatu varunāya kam | evaṁ sphātī nī tanosi mayāreṣu khaleṣu ca | yathā rū[13]paś catadhāras sahasradhāro akṣataḥ evā me astu dhānyam sahasradhāram akṣatam [14]śatahastā samāharaḥ sahasrāiva saṅgiraḥ yatheya sphātīr āyasi kṛtaśca kā[15]ryasya ca | imā yāṣ pañca pradīśo mānavāṣ pañca gr̥ṣṭayaḥ sarvāś śambhūr ma[16]yobhuvo vṛse śapaṁ nadīr ive | iha sphātīm sam ā vrhāṇ iha sphātīr oṣadhīnām [17]devānām*

uta saṅgama ihāivāśvinorasto dvāparasyoruta z tisro mātṛā
ga[18]ndharvānām catasro grhapatnyāḥ tāsām yā sphātīvartamā
tayā tvābhi sarṣāma[19]si | jyēsthasya tvāṅgirasya hastābhīyām
ā rabhāmahe | yathāsad bahudhānyam a[f.85b1]yakṣmaṇi bahu-
pāuruṣam.z 5 z anu 6 z

Read: payasvatīr oṣadhayaḥ payasvan māmakaṁ vacaḥ | atho
payasvatām paya ā harāmi sahasraśaḥ z 1 z aham veda yathā
payas cakāra dhānyam bahu | sambhṛtvā nāma yo devas tam
vayam yajāmahe sarvasyāyajvano grhe z 2 z yathā dyāus ca
prthivī ca tasthatur varuṇāya kam | evam sphātīm ni tanoṣi
mathaneṣu khaleṣu ca z 3 z yathā rūpaś śatadhāras sahasradhāro
akṣataḥ | evā me astu dhānyam sahasradhāram akṣatam z 4 z
śatahasta samāharaḥ sahasrāiva saṁkirah | yatheyam sphātīr
āyasi kṛtasya kāryasya ca z 5 z imā yāḥ pañca pradīśo mānaviḥ
pañca kṛṣṭayaḥ | sarvāś śambhūr mayobhuvo vṛṣṭe śāpaṁ nādīr
iveha sphātīm sam ā vahān z 6 z iha sphātīr oṣadhīnām devānām
uta saṅgamā | īhāivāśvinorasto dvāparasyoruta† z 7 z tisro
mātṛā gandharvānām catasro grhapatnyāḥ | tāsām yā sphātīva-
rtamā tayā tvābhi mṛśāmasi z 8 z jyēsthasya tvāṅgirasya hastā-
bhīyām ā rabhāmahe | yathāsad bahudhānyam ayakṣmaṇi bahu-
pūruṣam z 9 z 5 z anu 6 z

Our st. 3 has no parallel, st. 4 varies considerably from Ś, st. 7 has no parallel, and st. 9ab has none; st. 9cd = Kāuś. 20. 5cd. For 7cd I can get nothing. In 5b we might perhaps keep saṅgi-
rah; and in 6b possibly grṣṭayaḥ, but I doubt if a variant from Ś is intended in either case.

31

[f.85b1] abhyāsarat prathamā dhokṣamā[2]nā sarvān yajñān
bibhratī vāiśvadevī | upa vatsam sṛjad vācyate gāur visṛṣṭa[3]s
sumanā hīṁkrṇomi |

This stanza and the next two appear in Kāuś. 62. 21. In a read atyāsarat and dhokṣyamānā; in c probably sṛjata as in Kāuś. is intended, and vāśyate is to be read; the ms. suggests nāur for gāur. In d we should probably read with Kāuś. vyasṛṣṭa and °krṇoti.

badhān dhehi mavi dhehi bhuñjantī nadya gor upasī[4]da
dugdhi z irām asmā odanam pinvamānāḥ kilālam ghṛtaṁ madhu-
manva[5]bhāgaṁ |

Read: badhāna vatsam abhi dhehi bhuñjati nijya godhug
upa sīda dugdhi | irām asmā odanaṁ pinvamānā kilālaṁ ghṛtaṁ
madamann abhāgam z 2 z

This is the reading of Kāuś. and I think our ms. offers no real
variant: the margin suggests iḍām for irām.

*sā dhāvatu yamarājñasyavatsā sukr̥tām pathā prathamēha
dattā | ato[6] vr̥ṣṭidattā prathamenas āgaṇ vatsena gām saṁ sṛja
viśvārūpā |*

In a read yamarājñas savatsā. In c atho 'vr̥ṣṭidattā seems
possible; Kāuś. has atūrṇadattā; read prathamedam, and in d
read viśvarūpām.

*prathamedā[7]m āgaṇ pūrvamād atra etābhy asmiṁ loke
mābhyā u tvā dadāti semaṁ dhenoh pra[8]thamaṁ pārayāsi
śraddhayā dattā parame vyoman. |*

In a pūrvasmād seems probable, followed perhaps by atrāi-
tābhy asmiṁ loke madhya. In c dhenō is probable.

*jānāsmi saṁsthīya [9] dhenavo gopatiṁ yas tvā dadātu
prathama svadhāvān pūrvā hi tatra sukr̥taḥ pare[10] hy atāṣaitā
rājasas parastāt. |*

For the beginning of pāda a yājñiyo 'smi is the only sugges-
tion I have; saṁsthīya follows (the ms. correcting ya to rya)
and probably dhenō. In b read dadāti prathamas svadhāvān.
In d atyeṣayitā may be possible; read also in d rajasas.

*ati dhenur anadvāham anyannad yayoḥ kramiṁ [11] ati vatsā-
nām pitara ṛṣabhaṁ prati sāsurat.*

Pāda a seems correct; it looks as if aty might stand at the
beginning of b and possibly kramiṁ at the end, or krame. In c
I think pitaram would be better; in d read sāsarāt.

*jyotiṣmatī prathamā yā[12] hi sūre sonas te dhenavo patayo
bhavantu | sapta tvā sūryānvātāpantir imāṁ dhā[13]ma sāti
saras parācāṇ z*

In b we may probably read syonās te dhenō; in c sūryā anv°;
in d idam would seem better than imāṁ.

*dhātṛe sūtraya mahyam dadhānobhāu lokāu bhuñja[14]ti vi
kramasva | isam ūrjam dakṣiṇām saṁvasānā bhagasya dhārām
ava[15]se pratīma*

I doubt if sūtraya can stand in a, and would suggest sotre. In d bhāgasya is probably the reading, with pratimah at the end. A pāda similar to our c occurs VS. 12. 57c and elsewhere.

sahasrāṅga śataṁ jyotiṣaṁ hy asyā yajñīyasya paprir amṛta svargā [16] sā nāitu dakṣiṇā viśvarūpā ahīṁsanti pratigrhṇīma enām z 1 z

Read: sahasrāṅgā śataṁ jyotiṣāṁ hy asyā yajñīyasya paprir amṛtā svargā | sā na āitu dakṣiṇā viśvarūpāhīṁsantiṁ prati-grhṇīma enām z 9 z 1 z

32

(Ś. 4. 16)

[f.85b17] ye te pāsā varuṇā saptasaptatis tredhā tiṣṭhanti ruṣatā ruṣantaḥ chinadya [18] sarve amṛtaṁ vadantaṁ yas satyavāg yadi tuṁ srjāmi |

In a read varuṇa, in c read with the Roth-Whitney ed. of Ś sinantu: in d read °vādy ati taṁ srjāmi. The margin corrects to chinabhya.

iha spaśaṣ pa caranti[19] me syāma sahasrākṣā ati paśyanti bhūmim | so syannataṁ pra munāti kaś cana ssa [f.87a1] mucyate varuṇasya pāsāt. |

This varies considerably from verse 4 of Ś. In a read pra and 'sya (for syāma), in b bhūmim: for pāda c we may read yo 'sya nākaṁ pra mināti kaś cana, or something very like that, for the meaning of Ś. 4a is probably here. In d read na sa ° ° . The margin corrects to mudyate.

utayam asya pṛthivī samīci dyāur vrhati[2] r antarikṣam | uto samudro varuṇasya kaksār utāsminn alpa udake namaktāḥ | [3]

Read uteyam in a, in b vrhaty urv antarikṣam. In c I would read samudrāu and kaksāv; but also without changing samudro we might read kuksāv, getting thus a meaning which might stand. In d read niṣaktāḥ.

yas tiṣṭhati manasā yaś ca vācati yo nilāyaṁ carati yaḥ pralāyam dvāu ya[4] d avadatas samniṣadya rājā tad veta varuṇas trtiyā

Read: yas tiṣṭhati manasā yaś ca vañcati yo nilāyaṁ carati yaḥ pralāyam | dvāu yad vadatas samniṣadya rājā tad veda varuṇas trtiyaḥ z 4 z

*sarva tad rājā varuṇo vi [5] caṣṭe yad antarā rodasī yaṣ para-
stāt. | samśūtas ca nīmiṣo janānām ākṣān [6] na stvaghñī bhu-
vanā mamīte |*

In a read sarvañ, in b yat parastāt: in c samkhyātā asya, in d akṣān na śvaghñī.

*tvam eva rājan varuṇa dhattā devānam asi viśvarū [7] paḥ
duścarmās tad asaṣ pīsaṅgo yas satyām vācam anṛtena hanti |*

Pāda a seems good, but two more syllables would make it better; in b read dhattā devānām. In c the first word is probably some form of duṣkarman and pīsaṅgo is perhaps correct, but it may be that śrṅgo is here; pāda d is correct. This stanza has no parallel.

*yas sāmānyo [8] varuṇo yo vyāsyo yaś cyaṁdecyo varuṇo yo
videcyah | yo dāivyo varuṇo yaś ca mā [9] nuṣas sarvāñs tvetāni
prati muñcāmy atra |*

Read: yas samāmyo varuṇo yo vyāmyo yas saṁdeśyo varuṇo
yo videśyah | yo dāivyo varuṇo yaś ca mānuṣas sarvāñs tvayi
tān prati muñcāmy atra z 7 z

Ś. has our pādas abc as its vs. 8; our d represents its vs. 9.

*śatena pāsāir varuṇābhi dhehi mā [10] te mody anṛtavā
nrcaṣah | āsthām jālma udanam śaṁsityā kośevāvadhrīṣ pa- [11]
rikṛtyamānā |*

In b read mocy anṛtavāñ; for cd read āsthām jālma udaram
śraṁśayitvā kośa ivābandhraṣ parikṛtyamānaḥ. I think iva
vadhriṣ is not probable, if indeed possible.

*uto cit prapātayacito tad api nahyasi | uto tad asya gam kṛtvā
[12] rājā varuṇiyate*

It would seem possible to read here uto acit prapātayad uto
° ° : in c if we may read asyāgam it would seem fairly good;
in d read varuṇa iyate.

*ānam chinadsya varuṇo natañ kasipune yathā | mūle tasya
vr [13] ścati ya enaṁ pra mimīṣati z 2 z*

Read: enaṁ chinatti varuṇo naḍaṁ kaṣipune yathā | mūlaṁ
tasya vṛścati ya enaṁ pra mimīṣati z 10 z 2 z

For pāda b cf. Ś. 6. 138. 5.

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(Ś. 6. 133-135)

[f.87a13] *ya imān devo mekhalām ā[14]babandha yas
sumnāha yamāha yojah yasya devasya pradiṣā carāmi sa [15]
phāram r̥schāt sūu mā vi muñcā*

For b read yas saimnanāha ya u mā yuyoja: in c read pradiṣā:
for d read sa pāram r̥schāt sa u mā vi muñcāt.

*āhuta r̥ṣiṇām asy āyudham pūrvā vṛdhasya prā[16]ṣṇatī
avīraghnī bhava mekhale |*

Doubtless pāda a is to be restored from Ś, āhutāsy abhihuta:
in c read prāṣṇatī, and in d vīraghnī.

*mṛtyor ahaṁ vrahmacāryād asmi bhūtām niryājam [17] puru-
ṣaṁ yamāya | tam āyaṁ vrahmaṇā tamasā śramenānāinam
mekhalayā si[18]nāmi z*

Read: mṛtyor ahaṁ vrahmacārī yad asmi bhūtān niryācan
puruṣaṁ yamāya | tam āyan vrahmaṇā tapasā śramenānayāinam
mekhalayā sināmi z 3 z

*ayaṁ vajras talpayatām vratena | āvāsya rāṣṭram ava hantu
jīvaṁ ki[19]nantu skandhā pr̥ṣṇātūṣṇiḥa*

In a read tarpayatām; Whitney suggests mṛtena for vratena.
The colon is to be removed and then we read vratenāvāsya. For
c read śr̥ṇātu skandhān pra śr̥ṇātūṣṇihā; no trace of pāda d is
in the ms., but we will probably be safe in restoring it from Ś,
vṛtrasyeva śacīpatīḥ.

*adharo bhram adharo bhreṇa gūḍhat pr̥thivyā mo-[f.87b1]
sr̥pat. | vajrenāvahatu śrayām*

Read: adharo 'bhram adharo 'bhreṇa gūḍhaḥ pr̥thivyā
motsr̥pat | vajrenāvahataś śayām z 5 z

*yo janāti tam anv iścha yo janāti tam i[2]j jahi | jinato vajra
sāyakaḥ sīmaṇcam anvacam anu pātaya*

Read jināti in a and b, iccha in a: in c sāyaka sīmantam, in
d anvaṇcam.

*yad uṣṇāmi ba[3]laṁ kurve vajram anu pātayati | skandhān
amuṣya śātayaṁ vṛttrasyeva śacīpatīḥ | [4]*

In a read aśnāmi, in c śātayan, in d vṛtrasyeva.

yat pīvāmi saṁ pīvāmi samudrāiva saṁpiva | prāṇān amuṣya
saṁpivāṁ saṁpi[5]vāmy ahaṁ pivaṁ |

Read: yat pibāmi saṁ pibāmi samudra iva saṁpibaḥ | prāṇān
amuṣya saṁpiban saṁpibāmy ahaṁ pibam z 8 z

yad girāmi saṁ girāmi samudra iva saṁgira prāṇān a[6]mu-
ṣya saṁgiraṁ saṁ girāmy ahaṁ giraṁ z

In b read saṁgiraḥ, in c saṁgiran, in d giram.

śraddhāyā duhitā tapaso dhi jātā sva[7]sarṣiṇāṁ bhūtakṛtām
babhūva | sā no mekhale patim ā dhehi medhātho no dhe[8]hi
tapa indriyaṁ ca |

In a read 'dhi, in c matim and medham, in d atho.

yām tvā pūrve bhūtakṛta ṛsayah | pari medhire mā tvaṁ [9]
pari ṣajasva mā dīrghāyutvāya mekhale z 3 z

Read: yām tvā pūrve bhūtakṛta ṛsayah pari bedhire | sā tvaṁ
pari ṣvasasva mā dīrghāyutvāya mekhale z 11 z 3 z

In Book 19, as here, our ms. presents as one hymn material
which in Ś constitutes several hymns; in fact in Book 19 that
seems to be the regular condition.

34

[f.87b9] ayaṁ te śvaśrū[10]r vadatu śvaśuras te aśantaram |
devāt te abhiśocanam vrahma vidveṣanam kṛ[11]tam |

In pāda a iyaṁ seems necessary; read aśantaram in b. I have
not been able to grasp the intent of this hymn, so that my sug-
gestions are made almost blindly.

ā krandaya ululā kur vāca ā dhehy apriyam śiro lipsamy aha-
stā[12]bhyām keśān te abhiśocanam |

In a read kar, taking ululā as acc. plural; cf. LŚ. 4. 2. 9.
In b read vaca: in c lipsāmy would seem good: in d perhaps
keśāt rather than keśān, but neither one seems very good.

ye keśāyoṣ pratidhīta kurīraṁ yūpaśah a[13]tho ye te svā
saṁti sarve te abhiśocanam |

In a it might be possible to read keśāyoṣ pratiditāḥ; in b I
think it likely that we must understand ya followed by a word
beginning with upa. In c svās santi may seem good, or śvasanti.

*apa trisamṛdhānā durmā[14]d idam kṛṇomi te | atho yat te
samvāsas sarvaṁ tat te abhiśocanaṁ |*

For pāda a I can suggest nothing; in b I would suggest durmāditam. Pādas cd can stand, I believe.

*a[15]rkamadbhis prapatāto municakṣuḥ kṛṇomi te | atho
śvabhyo rāyabhyaḥ prati ssa [16] gaganam kuru |*

Pāda a can stand, prapatāto = prapata + atas; b is also good: in c read 'rāyabhyaḥ, in d sma.

*ut tiṣṭhare palāyasva saricīnām padaṁ bhava | atho u[17]d
akāryaṁ kurv āsām sam arṣi muṣkayoḥ z*

In a read tiṣṭhāre, in b maricīnām: the rest seems possible.

*upakṣedābhi cālāya vā[18]tas tūlam ivijaya | dadbhissindhu-
sya bāhvor dadhy asūravastuve |*

In pāda a it is clear that we have abhi cālāya, but the rest is not clear; I have thought of upakṣetā: at the end of b I would read ivāijayat. It may be that pāda c begins with adbhīs, and that sindhoś ca should stand for sindhusya. For the rest I see nothing.

*abhi [19] gāya śābaleyaṁ śroṇeyaṁ sādhuuvāhanaṁ kālāṁ
syākiś cara kṛddhy ā[f.88a1]yataḥ prati cālāya |*

In a we might read śābaliyaṁ, in b śroṇiyaṁ. In c kṛddhy is all I can see; pāda d seems good.

*hr̥svapuśchaṁ vātarohaṁ manojavaṁ | taṁ te rathaṁ sambha-
ranti devā[2]s tenā carāmi patim iśchamānā z 4 z*

Read: * * hrasvapucchaṁ vātarohaṁ manojavam | taṁ te rathaṁ sambharanti devās tenā carāmi patim icchamānā z 9 z 4 z

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(cf. Ś. 4. 39; TS. 7. 5. 23; KSA. 5. 20)

*[f.88a2] agnaya sam anamaṁ tasmāi pṛthi[3]vyās sam anamaṁ
yathāgnaye pṛthivyās sam anamaṁ evā mahyaṁ samnamas saṁ
namantu z [4] vittim bhūtim puṣṭim paśum vrahma vrākmaṇa-
varcasam sannates tu samnenematas svāhā z [5] vāyave sam ana-
maṁ tasmāntarikṣeṇa saṁ anamaṁ yathā vāyave ntarikṣeṇa sam
a[6]namaṁ | sūryāya sam anamaṁ tasmāi divas sam anama yathā
sūryāya divā sam ana[7]maṁ | candrāya sam anamaṁ tasmāi*

nakṣatṛāis sam anamañ yathā candrāya nakṣatṛāis sam a-[8]
 namañ | somāya sam anamañ tasmā oṣadhībhis sam anamañ
 yathā somāyāuṣadhī[9]bhis sam anamañ | yajñāya sam anamañ
 tasmā dakṣiṇābhis sam anamañ yathā yajñā[10]ya dakṣiṇābhis
 sam anamañ samudrāya sam anamañ tasmāi nadībhis sam ana-
 mañ [11] yathā samudrāyaya nadībhis sam anamañ | indrāya
 sam anamañ tasmāi vīryeṇa [12] sam anamañ yathendrāya
 vīryeṇa sam anamañ | vrahmaṇe sam anamañ tasmāi vrahmacā-
 [13]ribhis sam anamañ yathā vrahmaṇe vrahmacāribhis sam
 anamañ | devebhyas sam ana[14]mañ tebhyo amṛtena sam
 anamañ yathā devebhyo amṛtena sam anamañ | prajāpataye
 sa[15]m anamañ tasmāi prajāpatībhis sam anamañ yathā
 prajāpataye prajāpatībhis sam anamañ [16] neyā mahyañ
 saṁnamas saṁ namantu | vittim bhūtim puṣṭim paśum vrahma
 vrāhmaṇavarcasaṁ | [17] saṁnates tu saṁnenematas svāhā |
 sapta sannamo ṣṭamī dhīti sādhanī saṁkāmā[18]n adhvaṇiṣ kṛnu
 saṁjñānam astu no dhane z 5 anu 7 z

Read: agnaye sam anaman tasmāi pṛthivyā sam anaman
 yathāgnaye pṛthivyā sam anamann evā mahyañ saṁnamas
 saṁ namantu | vittim bhūtim puṣṭim paśum vrahma vrāhmaṇa-
 varcasaṁ | saṁnates tu †saṁnenematas svāhā z 1 z vāyave sam
 anaman tasmā antarikṣeṇa sam anaman yathā vāyave 'ntarikṣeṇa
 sam anamann evā ° ° ° ° z 2 z sūryāya sam anaman
 tasmāi divā sam anaman yathā sūryāya divā sam anamann evā
 ° ° ° ° z 3 z candrāya sam anaman tasmāi nakṣatṛāis sam
 anaman yathā candrāya nakṣatṛāis sam anamann evā ° ° ° °
 z 4 z somāya sam anaman tasmā oṣadhībhis sam anaman yathā
 somāyāuṣadhībhis sam anamann evā ° ° ° ° z 5 z yajñāya
 sam anaman tasmāi dakṣiṇābhis sam anaman yathā yajñāya
 dakṣiṇābhis sam anamann evā ° ° ° ° z 6 z samudrāya
 sam anaman tasmāi nadībhis sam anaman yathā samudrāya
 nadībhis sam anamann evā ° ° ° ° z 7 z indrāya sam
 anaman tasmāi vīryeṇa sam anaman yathendrāya vīryeṇa sam
 anamann evā ° ° ° ° z 8 z vrahmaṇe sam anaman tasmāi
 vrahmacāribhis sam anaman yathā vrahmaṇe vrahmacāribhis
 sam anamann evā ° ° ° ° z 9 z devebhyas sam anaman
 tebhyo amṛtena sam anaman yathā devebhyo amṛtena sam ana-
 mann evā ° ° ° ° z 10 z prajāpataye sam anaman tasmāi
 prajāpatībhis sam anaman yathā prajāpataye prajātibhis sam
 anamann evā mahyañ saṁnamas saṁ namantu | vittim bhūtim

puṣṭim paśum vrahma vrāhmaṇavarcaśam | saṁnates tu †saṁne-
nematas svāhā z 11 z sapta saṁnamo 'ṣṭamī dhītis sādhanī |
sakāmāñ adhvanaṣ kṛṇu saṁjñānam astu no dhane z 12 z 5 z
anu 7 z

Kāuś. 20. 19 has vittim bhūtim puṣṭim prajāṁ paśūn annam
annādyam iti; we may regard our corresponding phrase ending
°varcaśam as good, but that which follows thereafter is unclear.
Our 12c = VS. 26. 1a.

36

[f.88a18] *ye vārunā u[19]ta nāinryas patinām vīrudhām ca
pāsāt. | ye bhūmā bhūmyā adhi sambabhū[f.88b1]vus te tvā na
hyamām śivatātir astu z*

In pāda a we might read nāirayās, in b pathinām and pāsāḥ.
In c read bhāumā, in d hiṁsān and astu te. The repetition of
pāda d assures us fairly well of the form intended, but na with
the subjunctive is not good. The first two pādas would be helped
a little by inserting ye after uta and again before pathinām.

ye antarikṣe divi ye ca pāsān ye vicṛ [2] tātir astu te |

Read: *ye antarikṣe divi ye ca pāsān ye vicṛ* * * | * **
* * *te tvā na hiṁsān śivatātir astu te z 2 z*

It is clear that the ms. has dropped an entire line; I have
restored part of pāda d. Perhaps vicṛ* should be completed
as a verb form from vi + crt.

*ye te mānuṣaṁ manuṣyāḥ śrapanta yām vā hotrān pritnyām ā
rabha[3]nte | samāmyo varuṇo yā jagāma sa tvā na hiṁsā
śivatātir astu te |*

In a read śrayante, in b hotrām pitryām: in c ya ā, in d
hiṁsāc.

*apra[4]prāgā hyari vā sasāmiṣe gñim ā rebhiṣe yadi vā sami-
ddham vidvān avidvā[5]n anṛtaṁ yad ivakta tvā sa tvā na siṁsāñ
śivatātir astu te |*

Compare with the almost identical passage seven lines below:
I think we may read for a apapragā yadi vā samāmiṣe, in b read
'gñim: in c yad uvaktha, in d tā tvā na hiṁsān.

*yat praticyām dviṣataṣ pr[6]ṣṭām sa peśyām jāmapātre pa
pāpātha | hinas satvenānṛtaṁ yad ivakta tvā na hiṁ[7]sāñ
śivatātir astu te z*

It would seem that the first three words of pāda a are good, but for *prṣtām* sa I can get nothing plausible: for b *peṣyaṁ cāmapātre* 'pa papāta may be possible. In cd we may read *hīnas satyenānṛtaṁ yad uvaktha tā tvā* ° ° .

yaṁ grāvāṇam ārabhanta yenāṁsūn abhiṣanvanti so[8]*maṁ* |

In a read *ārabhante*, in b *abhiṣunvanti*. It looks as if *somam* were the first word of a pāda c. These two pādas do not seem to me to be in place in this hymn.

yad vā dhanam dhanakāmo niremiṣe kṣettram gām aśvaṁ puruṣaṁ vobhayādatra tvā [9] *na hiṁsān śivatātir astu te* |

In b read *kṣetram*, in bc *vobhayādat te tvā* ° ° .

ye bānavantaṁ sudhiyaṁ jaghāna tasyāśma [10] *śānād adhi loṣṭābhṛtasya tvā na hiṁsān śivatātir astu z*

In a read *yo*, in b perhaps *tasyāśmā* and *loṣṭābhṛtas*: for c I think we should read *sa tvā na hiṁsāc* ° ° .

apapragā [11] *hr̥di vā vyāmiṣe gñim ā rebhiṣe yadi vā samiddham* |

It is possible that the ms. intends here a stanza almost identical with st. 4: on that assumption we could supply pādas cd as in st. 4. In a read *yadi*, in b 'gnim.

jāmyā hastam ghr̥[12]*tam ā rebhiṣe dhanur voddhatam ita cakramitvā manyur vo rājño varuṇasyā* [13] *mimattha sa tvā na hiṁsān śivatātir astu te z 1 z*

Read: †*jāmyā hastam ghr̥tam ā rebhiṣe dhanur voddhatam itthā caṅkramitvā* | *manyur vā rājño varuṇasyā mamantha sa tvā na hiṁsāc śivatātir astu te z 10 z 1 z*

Pādas cd seem good, but the first two do not seem to me at all satisfactory; if *yadi* were read for *jāmyā* it would be a great improvement. But the entire hymn is so unclear that only the most evident corrections can carry conviction.

37

[f.88b13] *yā te prajāpī*[14]*hatā parābhūd yonir vā mugdhā nihatā piśācāḥ* | *astrāṇam vādhi pa ti*[15]*ṣṭhāmi ghoraṁ sarvaṁ tat te vrahmaṇā pūrayāmi*

Read in a *prajāpihatā*, in b *piśācāḥ*; in c read *astrāṇām vādhy upatiṣṭhāsi*. Pāda a = Ppp. 3. 39. 1a.

yady asyāḥ prajā varunena śu[16]ṣpitā dunnāmāno vā ṛtvīyam asyārhanṭi | dveṣāt sahapatnyād vidhi ca[17]kramasyā yatvān rāṣṭrā apa hantv āgñih

Perhaps śusṣpitā may be accepted as an equivalent of gumphitā; in b read durnāmāno and asyā riphanti: in c read sāpatnyād yadi cakrāmāsyāi: for the first two words of d yatvā naṣṭān might be possible; read agñih.

yasyās striyā yadi lakṣmīr apu[18]tryā garbho vāsyā yātu-dānāḥ parābhṛtār duṣṣvaptrīm vā yat svapatī tidarśe i[19]ndrāgnī tat kṛṇutām bhadrāyā punaḥ

In a read asyās, in b yātudhānāḥ parābhṛtaḥ: in cd dussvapnyam and dadarśendrā°.

devāinasād yadi putram na vindase manu[f.89a1]ṣyānām vā tvā śavathe rarādha | pitṛbhir vā te adhī sūtaḥ pratiṣṭhita idam tan ni[2]ṣ tanvo janayāsi putram z

In b read śapatho.

vāiśvānaro janmanā jātavedāḥ prajāpatis siñca [3] reto syām bādhetā dveṣo nirṛtiṃ parācāḥ putrinīm imām prasvam kṛṇotu

Read siñcatu reto 'syām in b, and bādhetā in c; this seems to be the simplest way to reconcile the variation of persons in the verbs. With c cf. Ś. 6. 97. 2c.

īha [4] prajāṃ agnir asī dadābhy ādityebhir vasubhis samvidānaḥ viśve devā havam ā[5]yantu māi sam putro syām jāyatām vīryavān. |

In a read asyāi dadāty, in c me, in d 'syām.

yena devy aditir garbham ādate ye[6]na prajāḥ srjatu prajāpatis tenāham asyāi haviṣā juhomi ya[7]thā pumānsam janayāsi putram

In a read ādhatte, in b srjati prajāpatih, in d putram.

vanve te putram pari devatābhyo [8] anu manyantām marutaḥ pṛṣnimātaraḥ garbhas tvā daśamā[9]syaḥ pra viśat kumāram jātam pipṛtād upasthe z 1 z

Read: vanve te putram pari devatābhyo anu manyantām marutaḥ pṛṣnimātaraḥ | garbhas tvā daśamāsyas pra viśat kumāram jātam pipṛtād upasthe z 8 z 2 z

38

(RV. 10. 136)

[f.89a9] *keśy agniṁ keśi* [10] *viṣaṁ keśi bibharti rodasī* | *keśi viśvaṁ syar dr̥ṣe keśidaṁ jyotir ucyate* | [11] *munayo vātaraśanāṣ piśaṅga vasate malāḥ vātasyānu dhrājim̐ yantu yad de*[12]*vāso ayukṣata* | *unmaditū moneyena vācān ā śastimā vayaṁ* | *śarīre*[13]*d asmākaṁ yūyam mantāso vi paśyata anta-rikṣeṇa patatis svan bhūtāvicākaśat.* | [14] *munir devasya-devasyā sāukṛtyāya sakhā yata* | *om̐ asāukṛtyāya sakhā* [15] *yata* | *indrasyāśvo vāyos sakhāto diviṣito munih ubhāu samudrāv ā kṣi*[16]*ti sadyaṣ pūrvas utāparaṁ gandharvānām apsarasām devānām carane caran* | [17] *muṇiṣ ketussya saṁvidvān sakhā svādur madintamaḥ vāyur asmā upāmantha*[18]*t pinaṣti smā kunannamaḥ munir viśasya pātreṇa yad rudreṇāt pibat saha* | [f.89b1] *saṁyukte dyāvāprthivī tiṣṭhante vicṛtye keśenāikasya devasya viṣṭabhnās chacīpa*[2]*tih z 3 z*

Read: *keśy agniṁ keśi viṣaṁ keśi bibharti rodasī* | *keśi viśvaṁ svar dr̥ṣe keśidaṁ jyotir ucyate z 1 z munayo vātaraśanāṣ piśaṅgā vasate malā* | *vātasyānu dhrājim̐ yantu yad devāso ayukṣata z 2 z unmaditū māuneyena vātān ā tasthimā vayaṁ* | *śarīred asmākaṁ yūyam mantāso 'bhi paśyata z 3 z antarikṣeṇa patati svar bhūtāvicākaśat* | *munir devasya-devasya sāukṛtyāya sakhā yataḥ z 4 z indrasyāśvo vāyos sakhāto deveṣito munih* | *ubhāu samudrāv ā kṣeti sadyaṣ pūrvam utāparam z 5 z gandharvānām apsarasām devānām carane caran* | *muṇiṣ ketasya saṁvidvān sakhā svādur madintamaḥ z 6 z vāyur asmā upāmanthat pinaṣti smā kunannamā* | *munir viśasya pātreṇa yad rudreṇāpibat saha z 7 z saṁyukte dyāvāprthivī tiṣṭhante †vicṛtye* | *keśenāikasya devasya †viṣṭabhnāc chacīpatih z 8 z 3 z*

Our st. 8 has no parallel: if it is really a part of the hymn I would suggest for pāda b something like *saṁ tiṣṭhante vicṛttā ye*, and would insert *svar* at the beginning of pāda d.

39

(RV. 10. 126)

[f.89b2] *na tam anho na duritaṁ devāso aṣṭa martyaṁ sajo-śaso yam aryamā mi*[3]*ttro nayanti varuno ati dviṣaḥ tad dhi vayaṁ vr̥ṇimahe varuno mittrā aryaman.* [4] *yan no nirhaso yūyam pātha nethātha martham ati dviṣaḥ* | *tan notanū yūyas utaye va*[5]*runa nayiṣṭhā no nāisani ṣṭhaṣ parṣiṣṭhāṣ parṣino ati*

dviṣaḥ śunam asmabhyas ūta[6]*ye varuṇa mitrāryaman. | śarma yacchatu supratha ādityāso atīmahe | atī* [7] *dviṣaḥ ādityāso ti sṛdho varuṇo mittro aryamā | rudraṁ marudbhir ugraṁ hu-*[8] *vemendras aditiyaṁ svastaye ti dviṣaḥ nātāra ū ṣu ṇas tiro varuṇo mittro* [9] *aryamā | atī viśvān atī duritā rājānaś carṣa-* *nānāy atī dviṣaḥ | yū*[10]*yam viśvaṁ pari pātha varuṇa mitrā-* *ryaman. yuṣmākam śarmāni prayā syāma* [11] *supraṇītayo ti dvi-* *ṣaḥ yathā ha tyadī vasavo gāuryam cit prāiṣatā vimuñca*[12]*tā yajatrāḥ evo śv assan muñcatā vy añhaṣ pra tāry agne pratiranta āyuh z z* [13] *z 4 z*

Read: na tam añho na duritaṁ devāso aṣṭa martyam | sajo-
saso yam aryamā mitro nayanti varuṇo atī dviṣaḥ z 1 z tad dhi
vayam vṛṇīmahe varuṇa mitrāryaman | yena nir añhaso yūyam
pātha nethātha martyam atī dviṣaḥ z 2 z †tan no tanū yūyam†
ūtaye varuṇa mitrāryaman | nayiṣṭhā no neṣaṇi stha parṣiṣṭhās
parṣiṇo atī dviṣaḥ z 3 z śunam asmabhyam ūtaye varuṇo mitro
aryamā | śarma yacchantu sapratha ādityāso yad īmahe atī
dviṣaḥ z 4 z ādityāso 'ti sṛidho varuṇo mitro aryamā | rudraṁ
marudbhir ugraṁ huvemendram ādityaṁ svastaye 'ti dviṣaḥ z
5 z netāra ū ṣu ṇas tiro varuṇo mitro aryamā | atī viśvāni duritā
rājānaś carṣaṇinām atī dviṣaḥ z 6 z yūyam viśvaṁ pari pātha
varuṇa mitrāryaman | yuṣmākam carmāni priyāḥ syāma supra-
ṇītayo 'ti dviṣaḥ z 7 z yathā ha tyad vasavo gāuryam cit padī
ṣitām amuñcatā yajatrāḥ | evo śv asman muñcatā vy añhaṣ pra
tāry agne prataraṁ na āyuh z 8 z 4 z

In st. 3a RV. has te nūnam no 'yam, and I incline to think that the reading of our ms. is only a corruption of this; if we adopt the reading of RV. here, nominatives should stand in pāda b. It may however be possible that we have a form of tan in the pāda, so that we might read something like tan no tanutha yūyam ūtaye; but this does not harmonize in meter. The form of 3cd is not wholly good; RV. has parṣaṇi in d which might be read here; in fact parṣiṇo may not seem acceptable. In 8b I think we are safe in reading with RV. as indicated.

40

[f.89b13] *devasya tvā savituḥ prasavāśvinoḥ bāhubhyām pūṣṇo hastābhyām* [14] *prasūto vrahmaṇebhyo nirvāpāmi | sā me mā kṣiṣṭa sadam iṣyamāṇaḥ pitṛṇām* [15] *loke anumadhān prthivyemaṁ pacāmy anu dyāur manvatām anv antarikṣam anumanyatā*[16]*m aditir devaputrā pivet svarge loke stu | vrah-*

manoṣām adhi dadhāmy agnāu bhūmyām [17] tvā bhūmim
 adhīdhārayāmi | agniḥ pacāṁ rakṣatv odanam imāṁ rakṣaḥ
 piśācān [18] nudatām jātavedāḥ acyutam akṣitīm viśvadānīm
 utsam iva madam akṣīya [19] mānaṁ pitā pitāmaha uta yas tṛti-
 yaḥ prayataṁ bhāgam upajīvantv atra | [f.90a1] prapīnam
 akṣitīm viśvadānyo somam iva punar āpyāyamānaṁ putrah
 pāutra uta yaḥ pra[2]pāutras teṣāṁ astu nihato bhāga eṣaḥ
 māmējāryaṁ nihato bhāga eṣa mānu[3]ṣaṁ mārṣata glupto stu
 | vāivasvate ni dadhe śe|vadhim etaṁ to smat sṛjātu mahyam
 eva [4] punaḥ pūryatām ya dadan tasyāudano yam tiṣṭhaty
 akṣatis sadā | vāivasvatena glupto [5] stu rājñā samītopajīvantu
 me svā z śatadhāraṁ sahasradhāraṁ utsam akṣa[6]tām yaś ca
 mānaṁ salīlasya madhye | ūrjam duhānam anapasphurantam
 upāsī[7]ya sukr̥tām yatra lokāḥ zz zz oṁ upāsīya sukr̥tām
 yatra lo[8]kāḥ z anu 5 zz ity atharvaṇi pāippalādaśākhāyām
 pañcama[9]ḥ kāṇḍaḥ z z

Read: devasya tvā savituḥ prasave āsvinor bāhubhyām pūṣṇo
 hastābhyām prasūto vrahmanebhyo nirvapāmi | sa me mā kṣeṣṭa
 madam iṣyamānaḥ z 1 z pitṛnām loke anu madam pṛthivyemaṁ
 pacāmy anu dyāur manyatām anv antarikṣam | anu manyatām
 aditir devaputrā pibet svarge loke 'stu z 2 z vrahmanoṣām adhi-
 dadhāmy agnāu bhūmyām tvā bhūmim adhīdhārayāmi | agniḥ
 pacāṁ rakṣatv odanam imāṁ rakṣaḥ piśācān nudatām jātavedāḥ
 z 3 z acyutam akṣitīm viśvadānīm utsam iva madam akṣīyamā-
 naṁ | pitā pitāmaha uta yas tṛtīyaḥ prayataṁ bhāgam upajī-
 vantv atra z 4 z prapīnam akṣitīm viśvadānīm somam iva punar
 āpyāyamānam | putrah pāutra uta yaḥ prapāutras teṣāṁ astu
 nihato bhāga eṣaḥ z 5 z māmējāryaṁ nihato bhāga eṣa mānuṣaṁ
 mārṣata klpto 'stu | vāivasvate ni dadhe śevadhim me taṁ
 tasmāt sṛjatu mahyam evā punaḥ z 6 z pūryatām yo dadan
 tasyāudano 'yam tiṣṭhaty akṣitis sadā | vāivasvatena klpto 'stu
 rājñā sametā upajīvantu me svāḥ z 7 z śatadhāraṁ sahasradhā-
 raṁ utsam akṣitām vyacamānaṁ salīlasya madhye | ūrjam
 duhānam anapasphurantam upāsīyaḥ sukr̥tām yatra lokāḥ z 8
 z 5 z anu 8 z

ity atharvaṇi pāippalādaśākhāyām pañcamaḥ kāṇḍaḥ zz zz

Of the numerous variations of the formula in st. 1 that in
 KS. 1. 4. is most like ours; for the end of st. 1 cf. Ś. 4. 34. 8c
 and Ppp. 6. 22. 8c. With our st. 8 cf. Ś. 18. 4. 36. For st. 6ab
 I can make no suggestion that seems promising.



THE KASHMIRIAN ATHARVA VEDA, BOOK SEVEN

EDITED WITH CRITICAL NOTES

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INTRODUCTION

IT HAS SEEMED BEST to continue the work on the Kashmirian Atharva Veda by publishing Book 7 instead of Book 19 as promised in *JAOS* 37. 257. The material is presented in the same manner as that used in Book 5: the transliteration of the ms. is given in italics and is continuous, with the number of each line in brackets. Abbreviations and punctuation marks used are the same as in previous books; they are doubtless familiar to all who are interested in this work.

The results attained in editing the text of this book are rather more satisfactory than in previous books, but much is still uncertain.

Of the ms.—This seventh book in the Kashmir ms. begins f97b17 and ends f104a20,—a little more than six and one half folios. There is only one defacement worth mentioning, f105a 15, and it is possible to restore the text in spite of this. Some of the pages have 19 lines, some 20, none more or less.

Punctuation, numbers, etc.—Within the individual hymns punctuation is most irregular; the colon mark is often placed below the line of letters rather than in it. Below lines 17 and 18 of f100a are some five marks which might possibly be intended for accent marks.

The hymns are grouped into anuvākas, of which there are 4, with 5 hymns in each: anu 3 no. 5 has no kāṇḍa number after it, only 'anu 3', and at the end of the book no number is written for kāṇḍa or anuvāka, tho space is left for one number.

There are a few corrections, both marginal and interlinear, only one of which is at all extended; this is on f98b between lines 4 and 5, where a pāda is inserted followed by 'dvitīyapustake'. In the left margin of f101b at the beginning of hymn no. 11 is 'rakṣāmantram'.



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Extent of the book.—This book contains 20 hymns, 4 of them prose. The norm of stanzas in a hymn is clearly 10: ten hymns (probably eleven) have 10 stanzas each. It will be observed that the stanza norm is increased by one in each successive book, starting with four in Book 1. Assuming the correctness of the verse-divisions of the text as edited below we make the following table:

3 hymns have	9 stanzas each =	27 stanzas
10 “ “	10 “ “ =	100 “
3 “ “	11 “ “ =	33 “
3 “ “	12 “ “ =	36 “
1 hymn seems to have	10 “ “ =	10 “
<hr/> 20 hymns have		<hr/> 206 stanzas

New and old material.—Twelve of the hymns of this book may be called new; the number of really new stanzas is about 100, the number of new pādas is somewhat more than 300. Four of the hymns of Ś Bk 5 appear here and also four of Ś Bk 19: our no. 14 is counted as new though some of it has parallels in TS and elsewhere.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ BOOK SEVEN

I

(Ś 5. 14)

[f97b17] *atha saptamaḥ oṃ namo* [18] *nārāyaṇāya z oṃ namo*
jvālābhagavatyāḥ oṃ namo tilotamāyāḥ z

[f98a1] *oṃ suparṇas tvāṃnavindat sūkaras tvākhanan nasā |*
dipsoṣage tvam dipsantaṃ prati [2] *krtyākṛto daha | atho yo*
smān dipsati tam u tvam jahy oṣadhe agne pṛtanāṣāt pṛ- [3] *tanā*
sahasva prati krtyām krtyākṛte | pratiharanena harāmasi |
yāṣkvārḥ- [4] *ya pautu dyāvāpṛthivī tatsutat. | ut tam mrgam*
iva viddhat krtye krtyākṛtaṃ kṛ- [5] *tā | agham astv aghakṛte*
śapathaś śapathiñcine pratyam prati prahinvāsi yaś ca- [6] *kāra*
tam aśchatu | yas tvā krtyety ekā | punaḥ krtyām krtyāmkrte
pratiharanamna harāma- [7] *si | samakṣam asminn ādadhmo*
yathā krtyākṛtam hanah putra iva pītaram gaścha sva- [8] *dāivābhiṣṭhito daśa | tantur iwavyayamṇ idi krtye krtyākṛtam*
kṛtāḥ | udenāiva vāru- [9] *ny abhikrandam mrgāiva krtyā kar-*
tāram rśchatu | hrṣvasyāiva pariśāsam parimāya [10] *pari tvaca*

| *druhārde caṣkṛṣe kṛtyām grīvāsu pra muñcata* | *yā kṛtye deva-*
kṛtā yā [11] *vā manuṣyajāsi* | *tām tvā pratyāṇ prahinmasi* |
praticinayana vrahmaṇā | *yada strī* [12] *dī vāsmān akṛtyām*
cakāra pāpmane | *tām u tasmāi nayāmassy āśvam ivāśvābhi-* [13]
dhānyā z 1 z

For the invocation read: *atha saptamaṣ kāṇḍo likhyate z om*
namo nārāyaṇāya z om namo jvālābhagavatyai z om namo tilotta-
māyāi z

For the hymn read: *suparṇas tvānvavindat sūkaras tvākhanan*
nasā | *dipsāuṣadhe tvaṁ dipsantaṁ prati kṛtyākṛtaṁ daha z 1 z*
<ava jahi yātudhānān ava kṛtyākṛtaṁ jahi> | *atho yo 'smān*
dipsati tam u tvaṁ jahy oṣadhe z 2 z agne pṛtanāṣāt pṛtanāḥ
sahasva | *prati kṛtyām kṛtyākṛte pratiharāṇena harāmasi z 3 z*
iṣvā ṛjīyaḥ patatu dyāvapṛthivī utsutā | *ut taṁ mṛgam iva*
vidhyat kṛtyā kṛtyākṛtaṁ kṛtā z 4 z agham astv aghakṛte
śapathaś śapathiyate | *pratyak prati prahinmasi yaś cakāra tam*
ṛchatu z 5 z yas tvā kṛtye prajighāya vidvān aviduṣo gṛham |
punas tvā tasmāi dadhmo yathā kṛtyākṛtaṁ hanah z 6 z punaṣ
kṛtyām kṛtyākṛte pratiharāṇena harāmasi | *samakṣam asminn*
ādadhmo yathā kṛtyākṛtaṁ hanah z 7 z putra iva pitaraṁ gaccha
svaja ivābhiṣṭhito daśa | *tantur ivāvyayann iti kṛtye kṛtyākṛtaṁ*
kṛtā z 8 z ud eṇīva vārany abhikrandaṁ mṛgīva | *kṛtyā kar-*
tāram ṛchatu z 9 z ṛsyasyeva pariśāsaṁ parimāya pari tvacaḥ |
durhārde cakruṣe kṛtyām grīvāsu prati muñcata z 10 z yā kṛtye
devakṛtā yā vā manuṣyajāsi | *tām tvā pratyak prahinmasi prati-*
cīnena vrahmaṇā z 11 z yadi strī yadi vā pumān kṛtyām cakāra
pāpmane | *tām u tasmāi nayāmasy āśvam ivāśvābhīdhānyā z 12*
z 1 z

I have supplied 2ab from Ś; the pādas would be most easily
omitted if 1d and 2b ended alike, so that *jahi* may have once
stood in our 1d. In 4b *utsutā* is of course only a conjecture.
St 5abc occurs Ś 10. 1. 5abc. St 6 has appeared Ppp 2. 38. 3;
it is reedited here, as the suggestions formerly made do not seem
good.

2

(Ś 5. 23)

[f98a13] *oṣate me dyāvapṛthivī okatā devī sarasvatī* | [14]
okato ma indraś cāgnīś ca kṛmīm jambhayatām imaṁ yasyendra
kumārasya kṛmīm [15] *ghanapate jahi* | *hatā viśvārātayogreṇa*

vacasā mimā yo kṣāu parisarpa-[16] *ti ye nāsāu parisarpati |*
natām yo madhyam gaśchami tam kṛmīm jambhayāmasi [17]
virūpāu dvāu surūpāu dvāu kṛṣyāu dvo rohitāu dvāu | babhrus
ca babhrukarnās ca grdhra-[18] *ś kokās ca te hatāḥ ye krimayas*
sitavakṣā ye kṛṣṇās sitabāhavaḥ ye ke [19] *ca viśvarūpās tām*
krimīm jambhayāmasi | yo dviśīrṣas caturakṣaṣ krimiś carāṅgo
[20] arjunah śrṇāmy asya pṛsthīr apa vṛścāmi yaś chirah tad
asāu sūryo agād vi- [f98b] *śvadr̥ṣṭo adr̥ñhā | dr̥ṣṭānsya ghnīm*
adr̥ṣṭān ca sarvānś ca pramṛṇan krimin. yavā-[2] *śavākhāsas*
kaśhīsyāmo dhūksāmas ca parivr̥kṇavaḥ dr̥ṣṭas ca hanyatām
krimir adr-[3] *ṣṭas cota hanyatām. hito yavākho hataś ca pavir*
hato saṅganavān uta | hatā vi-[4] *śvārātaya anena vacasā mama*
| sarveśām ca krimiṇām bhinadmy aśminā śiro da-[5] *hāmy*
agninā mukham z 2 z

Between lines 3 and 4 at the right the ms has *sarvāśām ca krimiṇām dvitīyapustake*.

Read: *ote me dyāvāprthivī otā devī sarasvati | otāu ma indras*
cāgnīś ca krimīm jambhayatām imam z 1 z asyendra kumārasya
krimīm dhanapate jahi | hatā viśvā arātaya ugrena vacasā mama
z 2 z yo 'kṣyāu parisarpati yo nāsāu parisarpati | datām yo
madhyam gacchati tam krimīm jambhayāmasi z 3 z virūpāu
dvāu sarūpāu dvāu kṛṣṇāu dvāu rohitāu dvāu | babhrus ca
babhrukarnās ca grdhras kokaś ca te hatāḥ z 4 z ye krimayaś
śitivakṣā ye kṛṣṇās śitibāhavaḥ | ye ke ca viśvarūpās tām krimīm
jambhayāmasi z 5 z yo dviśīrṣas caturakṣaṣ krimiś sārāṅgo
arjunah | śrṇāmy asya pṛsthīr apa vṛścāmi yac chirah z 6 z ud
asāu sūryo agād viśvadr̥ṣṭo adr̥ṣṭahā | dr̥ṣṭānś ca ghnann
adr̥ṣṭānś ca sarvānś ca pramṛṇan krimin z 7 z yavāśāsas kaśka-
śāso dhuīksāśas ca parivr̥kṇavaḥ | dr̥ṣṭas ca hanyatām krimir
adr̥ṣṭas cota hanyatām z 8 z hato yavāśo hataś ca pavir hataḥ
saganavān uta | hatā viśvā arātayo anena vacasā mama z 9 z
sarveśām ca krimiṇām sarvāśām ca krimiṇām | bhinadmy
aśmanā śiro dahāmy agninā mukham z 10 z 2 z

In st 1 *ote*, *otā*, and *otāu* are given as in §; but the ms reading may point rather to *oṣṭe*, *oṣṭā*, and *oṣṭāu*, from *ā + vas* with the meaning 'shining hitherward' or possibly 'abiding here.'

3

[f98b5] *tigmebhīr agnir arcibhīś śukrena deva śociṣā |* [6]
āmādo ni vaha tvam anyam āsu ni kṛṇva tām

In a read agne, in d āsam ni kṛṇu tām. RV 6. 48. 7ab has our ab, but with brhadbhir for tigmehbir.

śociṣāgne arcisā ca nir daheto [7] aghāyavaḥ | sakhyam ā saṁkṛṇmahe tvam cam āmād upa sambhuvam

Reading tvām cāmād in d would seem to give a possible sense to the stanza.

nir āmādo na-[8]nayāmasi niṣ kravyādhō gṛhebhyaḥ | sam-yādo nāma ye deva te agne mārabhantām | [9]

Read nayāmasi in a, kravyādo in b: in c mānsādo seems probable.

āmādaś ca kravyādaś eādasyobhayān saha | prajān ye cakrire bhāgaṁ tām i-[10]to nir nayāmasi |

In a read kravyādaś, in b probably mānsādaś cobhayān: also tām in d.

yāmeṣv aramanītama pakvam uta dādhṛṣu te yantu sarve sasa-[11]mbhūyānyatreto ghāyavaḥ |

For a read ya āmeṣv arasatamaṁ, in b dādhṛṣuḥ: in c sambhūyā°, in d 'ghāyavaḥ.

ye na sīduṣ kṛtakṛta kilviṣakṛta sādhyā punas tvā-[12]n yajñīyā devā yantu yata āgatāḥ

For ab read ye nas seduṣ kṛtyākṛtaḥ kilbiṣakṛtas sakhyam: in c tām, in d nayantu. Our cd = Ś 14. 2. 10cd. At the end of b the ms reading might be sakhya.

avareṇa savarajo nenaJam hastim ba-[13]lam | dhātā no bhad-rayā neṣat sa no gopāyatu prajān |

There seems to be a contrast in pādas a and b between avareṇa and anena, but I can see nothing more; the sign transliterated 'ba' in 'bālam' is not sure. Over the combination ts in neṣat sa the ms has śca.

kṛṇve ham rodasī varma [14] syāma savitus save | mātā no bhadrayā bhūmi dyāus cāsmān pātṛ aṇhasaḥ | [15]

Read 'ham in a, and bhūmir in c.

yad asurānām ahany asmān pāpāta medhinaḥ devānām paśya dāivyam āpa-[16]ś śundhantu mām imām |

In b pāpāta is probably some form of the root pā 'protect'; medhinaḥ might better be read. In c paśya probably balances pāpāta; pāda d (perhaps reading imam) can stand, but cf. KS 38. 5d āpaś ° māinasah.

yā te pitur marutām sumnam emi mā nas sūryasya samdrśo yu-[17]vathā | abhi no viro vati kṣametat pra jāyāmahi rudra praja-[18]yā

Read: ā te pitar marutām sumnam emi mā nas sūryasya sañ-
drso yuvathāḥ | abhi no vīro 'rvati kṣameta pra jāyāmahi rudra
prajayā z 10 z

This is RV 2. 33. 1 with several variants.

yo garbhe antar yo vṛdhre | antar yaj jātam janitavyam ca
pāuruṣam tasmāhṛdyā [19] sañ haviṣā hamadhya sa naṣ prajāñ
jaradaṣṭim kṛnotu z 3 z

Read: yo garbhe antar yo vṛdhre antar yaj jātam janitavyam
ca pāuruṣam | tasmā pṛdhyā sañ haviṣā huvadhvam sa naṣ
prajāñ jaradaṣṭim kṛnotu z 11 z 3 z

Cf. § 4. 23. 7b and TB 2. 6. 16. 2d.

4

(§ 19. 13)

[f99a] idyasū bāhū sthvirāu vṛṣānāu | cittrā yamā vṛṣabhāu
pārayiṣṇū | tayokṣe prathama yo-[2]gāgate yābhyām catam
asurānū svar yat. | āśus śiśūno vṛṣabho no bhīmo ghanāgha-
[3]naḥ kṣobhanaś carṣaṇinām. sañkrandano nimīṣa ekavīraś
śatām senā ajayat sā-[4]kam indrah sañkrandanenānimīṣeṇa jṣ-
nunū yodhyena duścyavanena dhrṣṇunū | ta-[5]d indreṇa
jayata tat sahadhvañ yudho nara īṣuhastena vṛṣṇyā sa īṣuhas-
tāis sa nakanikri-[6]bhir vaśi saṁsrṣṭā adhi indro gaṇeṇa |
saṁsrṣṭajit somapā bāhośaśkūrdhavadhanvā [7] pratihitābhir
astā | om ūrdhavadhanvā pratihitābhir asthā balavijñāyas stha-
vira-[8]ṣ pravīraḥ sahasvān vājī sahasāna ugraḥ abhivīro
abhissatvā sahoji-[9]j jāitrāyāi ā ratham ā tiṣṭha kovidañ
| imam vīram anu karsādhvam ugram indram satvāno [10] anu
sañrabhadhvam | grāmajitam gojitam vajrabāhuñ jayantam
ajmā pramṛnantam oja-[11]sā | abhi gottrāni sahasā gāhamāno
madāyur ugrāś catamatsur indrah duśśya-[12]vanaṣ pṛtanāsād
ayodhyo ssākam senā avatu pra yutsu | vṛhaspatī pari dīyā [13]
rathena rakṣohamitrāñ apabādhamānāḥ prabhañjan satīrñ
pramṛnanāñ amitrāñ asmā-[14]kamm edhyevitā tanūnām. |
indra esām nayatā vṛhaspatir dakṣiṇo yajñāṣ pura [15] etu
somaḥ devasenānām abhibhañjatinām jayantinām maruto yantu
madhye | [16] indrasya vṛṣṇo marutasya rājña ādityānām maru-
tām śardha ugram | mahāmanasām [17] bhuvanacyavānām ghoṣo
devānām jayatāmm ud astām. asmākam indras sa-[18]mrteṣu
dhvajeṣv asmākam yā īṣavas tā jayantu | asmākam vīra uttare
bhava-[19]tv asmāñ devāso vatā haveṣu z 4 z

Read: indrasya bāhū sthvirāu vṛṣānāu citrā imā vṛṣabhāu
 pārāyishnū | tā yokṣye prathamāu yoga āgate yābhyān jitam
 asurānān svar yat z 1 z āśuś śīśāno vṛṣabho na bhīmo ghanā-
 ghanāḥ kṣobhanaś carṣaṇīnām | saṅkrandano 'nimiṣa ekavīraś
 śataṁ senā ajayat sākam indraḥ z 2 z saṅkrandananānimiṣeṇa
 jiṣṇunāyodhyena duścyavanena dhr̥ṣṇunā | tad indrena jayata
 tat sahadhvān yudho nara iṣuhastena vṛṣnā z 3 z sa iṣuhastāis
 sa niṣaṅgibhir vaśi saṁsraṣṭā sa yudha indro gaṇeṇa | saṁ-
 srṣṭajit somapā bāhuśardhy ūrdhavadhanvā pratihitābhir astā z
 4 z balavijñāya sthaviraṣ pravīraḥ sahasvān vāji sahamāna
 ugraḥ | abhivīro abhisatvā sahojij jāitrāyendra ratham ā tiṣṭha
 govidam z 5 z imān vīram anu harṣadhvam ugram indraṁ
 satvāno anu saṁrabhadhvam | grāmajitaṁ gojitaṁ vajrabāhuṁ
 jayantam ajma pramṇantam ojasā z 6 z abhi gotrāni sahasā
 gāhamāno adāya ugraś śatamanyur indraḥ | duścyavanaṣ pṛta-
 nāṣāḍ ayodhyo 'smākaṁ senā avatu pra yutsu z 7 z vṛhaspate
 pari diyā rathena rakṣohāmitrān apabādhamānaḥ | prabhañjañ
 śatrūn pramṇann amitrān asmākam edhy avitā tanūnām z 8 z
 indra eṣān netā vṛhaspatir dakṣiṇā yajñāṣ pura etu somaḥ |
 devasenānām abhibhañjatīnām jayantīnām maruto yantu
 madhye z 9 z indrasya vṛṣṇo varuṇasya rājña ādityānām maru-
 tān śardha ugram | mahāmanasān bhuvanacyavānām ghoṣo
 devānām jayatām ud asthāt z 10 z asmākam indras samṛteṣu
 dhvajeṣv asmākam yā iṣavas tā jayantu | asmākam vīrā uttare
 bhavantv asmān devāso 'vatā haveṣu z 11 z 4 z

The version restored here accords very closely with that of Ś:
 the emendations are proposed the more confidently because of a
 growing belief that it will become clear that much of Ś Bk 19
 is drawn from Ppp, as was suggested by Roth, *Der AV in Kasch-
 mir*, p. 18.

5

[f99a19] vāiśvanarād arocata jāto hira-[20]nyayo mañiḥ tam
 ābharad vṛhaspatih kasyapo vīryāya kaṁ vṛhaspataṁs tam
 a-[f99b] kṛṇo mañim vāiśvānaram saha saptarṣayo balāya kaṁ
 saṁ dadhuḥ tvā vayodhasaḥ viśve de-[2]vās tv indriyaṁ saptar-
 ṣayaś ca saṁ dadhuḥ jāto hiraṇyayo mañir agner vāiśvānarād
 adhi | [3] aśvatho jātaṣ prathamō gneṣ priyatamā tanūḥ vāiś-
 vānarasya sr̥ṣṭyā kr̥tyādūṣi-[4]ṣ kṛto mañiḥ kr̥tyādūṣim tvāvi-
 daṁ kr̥tyādūṣim bharāsi tvā kr̥tyādūṣim kṛ-[5]ṇomi tvā

*krtyādūṣim vayodhasam | patatrī pakṣi balavān krtyādūṣis
sa-[6]pūtnahā nitanni viśvabheṣaja ugraṣ patiko maṇiḥ patatrī
te balāya [7] kam nitannir bheṣajāya te | jāto hiraṇyayo maṇir
apa rakṣāṁsi sedhatu | de-[8]vo maṇis sapatnahā rakṣohāmi-
vacātanaḥ hiraṇmayam naraṁśmāna kaśya-[9]penābhṛtaṁ saha |
vāiśvānaram te namekaṁ āhur agner yones saha candreṇa
jātam [10] gayasphāṇaṣ pratarāṇo vadhodhaṣ krtyādūṣir bala-
gahāsy ugraḥ yasyedaṁ bhūmyā-[11]m adhi niṣkrāntaṁ pān-
sure padaṁ | mṛdā nas tanno yad rūpas tasyasnāhi tanūvadhi |
[12] dūṣā tvāvidaṁ vayam devasya savitus save | jīvātave
bharāmasi mahyā [13] ariṣṭatātaye | āśchedanaṣ pratyedano
dviṣatas tapano maṇiś śatruñjayas sa-[14]patnahā dviṣantam
apa bādhatām. z 5 z a 1 z*

Read: vāiśvānarād arocata jāto hiraṇyayo maṇiḥ | tam
ābharad vṛhaspatih kaśyapo vīryāya kam z 1 z vṛhaspatis tam
akṛnōd maṇim vāiśvānaram saha | saptarṣayo balāya kam sam
dadhuṣ tvā vayodhasaḥ z 2 z viśve devās tv indriyam saptar-
ṣayaś ca sam dadhuḥ | jāto hiraṇyayo maṇir agner vāiśvānarād
adhi z 3 z aśvattho jātaṣ prathamō 'gneṣ priyatamā tanūḥ |
vāiśvānarasya srṣṭyā krtyādūṣiḥ kṛto maṇiḥ z 4 z krtyādūṣim
tvāvidaṁ krtyādūṣim bharāmi tvā | krtyādūṣim kṛṇomi tvā
krtyādūṣim vayodhasam z 5 z patatrī pakṣi balavān krtyādūṣis
sapatnahā | nitunnir viśvabheṣaja ugraṣ patiko maṇiḥ z 6 z
patatrī te balāya kam nitunnir bheṣajāya te | jāto hiraṇyayo
maṇir apa rakṣāṁsi sedhatu z 7 z devo maṇis sapatnahā rakṣohā-
mīvacātanaḥ | hiraṇmayam naraṁśmāna kaśyapenābhṛtaṁ saha
z 8 z vāiśvānaram te nāmāikam āhur agner yones saha candreṇa
jātam | gayasphāṇaṣ pratarāṇo vayodhaṣ krtyādūṣir valagahāsy
ugrah z 9 z yasyedaṁ bhūmyām adhi niṣkrāntaṁ pānsure padaṁ
| mṛdā nas tanvo yad rapas tasyāsnāhi tanūvasin z 10 z dūṣām
tvā vidma vayam devasya savitus save | jīvātave bharāmasi
mahyā ariṣṭatātaye z 11 z āśchedanaṣ pracchedano dviṣatas
tapano maṇiḥ | śatruñjayas sapatnahā dviṣantam apabādhatām
z 12 z 5 z anu 1 z

In 6c and 7b nitunnir is a conjecture which may be found acceptable: patiko I would regard as a variant form of pataka. In 8c we might consider as a possibility araśmānaṁ; the two hemistichs do not hang together well. For 9c cf RV 1. 91. 19c; for 11b cf RV 5. 82. 6b etc; for 12b cf Ś 19. 28 passim; and for 12d cf SMB 1. 2. 1c.

6

[f99b14] *patyasya sthū*-[15]*nā prthivī dādḥāra ṛtena devā amṛtām anv avindan.* | *dhruvena tvā ha*-[16] *haviṣā dhārayāmy abhi tad dyāvāprthivī ghr̥ṇītām*

In a we may probably read *patyasya sthūnāḥ*; in b *tena* and *amṛtam*, tho *ṛtena* would seem possible; the form suggested is § 13. 1. 7d. In c read *dhruvena* and *haviṣā*, in d *ghṛṇītām*; our d is RV 10. 47. 8c.

yebhir homāir viśva-[17]*karmā dadhāremām prthivīm māta-ram nah* | *tebhiṣ tvā homāir iha dhārayā*-[18]*m ṛcam satyam anu carantu homāḥ*

In b read *dādḥāre°*, in cd probably *dhārayāmy ṛtam*.

iha dhriyadhvaṁ dharuṇe prthivyā uśatyā [19] *mātus subhagūyā upasthe* | *aparānutvā sahasā modamānā asmi*-[20]*n vāstāu suprajāsāu bhavātha* |

In c I would suggest *upārṇudhvaṁ*; in d read *suprajaso* (the stem *supraja* seems not quotable in AV). Note § 14. 2. 43b *hasāmudāu mahasā modamānāu*.

suprajāsāu sahasā modamānā varṣman prthi-[f100a]*vyā upari śrayadhvaṁ* | *asyāi śālāyāi śarma yacchantu devā dhārābhir enām prthivī pi*-[2]*partu* |

Read *suprajaso mahasā* in a: *mahasā* also in st 3c.

imām śālām śrāiṣṭhyatamām vasānām ariṣṭavīrām abhi sañcarema | *ṛḍhā ta*-[3]*pasito bhavantu sthirāvīrā upasado bhavantu* |

The ms corrects to *ṛḍhā u°* in c. In a read *śrāiṣṭhyatamām*; in c *upamito*, in d *sthiravīrā*. The insertion of *asyā* at the beginning of c would improve the pāda.

imām śālām savitā vāyu-[4]*r indro vrhaspatin nimnotu prajānan.* | *ukṣāntūrṇā maruto ghr̥tena bhago no rājā ni* [5] *kṛṣām dadātu* |

Read: *imām śālām savitā vāyur indro vrhaspatir ni minotu prajānan* | *ucchantūnnā maruto ghr̥tena bhago no rājā ni kṛṣīm dadātu* z 6 z

This is § 3. 12. 4; but § has *tanotu* in d.

mānasya patni haviṣo juṣasva tivrāntasya bahulamadhyamasya | [6] *ā tvā śaśir vādhyatām ā kumāra ā vābhyantām dhenavo nityavatsāḥ*

Read: *mānasya patni haviṣo juṣasva tivrāntasya bahula-*

madhyamasya | ā tvā śīsur vāsyatām ā kumāra ā vāsyantām
dhenavo nityavatsāh z 7 z

With our ed compare § 3. 12. 3cd and also PG 3. 4. 4.

dr̥dhās te sthūnā [7] *bhavantu bhūmyām adhi dr̥dhāḥ pakṣāsas*
taviḍhe viśāle | *sthiravirā annasi*-[8] *tā na edhi* | *śarma no yaścha*
dvipade catuṣpade |

Read taviṣe in b; in c probably sthiravirāṇna°; delete colon
after edhi, and read yaccha in d.

śālā devī gārhapatyāya ca-[9] *klīpe tṛṇam vasānā jagatī suṣevā*
| *sthirāṅgam tvā sthirapāuruṣān asya pa*-[10] *ttriḥ sthirā tvā*
vīrā abhi sañcarema |

Read caklīpe in a, tṛṇam and suṣevā in b: in c °ṅgām and
°pāuruṣām, but for asya pattriḥ I can suggest nothing.

vāstoṣ pate prati jāniḥy asmān dvāveśo [11] *anamīvo na edhi*
| *yan tvemahe pṛtanāḥ taj juṣasva catuṣpado dvipadā veś-*
e-[12] *ha z 1 z*

Read: vāstoṣ pate prati jāniḥy asmān svāveśo anamīvo na
edhi | yat tvemahe prati naḥ taj juṣasva catuṣpado dvipada ā
veśayeha z 10 z 1 z

For this stanza see RV 7. 54. 1, etc., but with a different pāda
d: Kāuś 43. 13 quotes the stanza as here. Pāda d is § 13. 1. 2d.

7

[f100a12] *darbhogra oṣadhīṇām śatakāṇḍo ajāyata* | *sahasra-*
[13] *vīryaṣ pari naṣ pātu viśvataḥ*

Over sahasra the ms has a correction mamahasavīryaḥ.

Read darbha ugra in a; for c maṇiḥ sahasra°. § 2. 4. 2 has
the second hemistich as here; in general cf § 19. 32.

yathā bharbho ajāyamānas tvacām bhinanti [14] *bhūmyām*
| *evāsya bhidyatām jano yo naḥ pāpam cikitsati* |

Read darbho jāyamānas in a, and bhinatti bhūmyāḥ in b.

apa nātram a-[15] *pa kṛtyām apa rakṣasya dhānvā* | *amīvās*
c * * * * * *sarvāś ca yātu*-[16] *dhānah*

Read rakṣānsi dhanvā in b: in cd cātayāmasi sarvāś ca
yātudhānyah. Tho the ms is defaced, enough traces of letters
remain to give a basis for restoration. At the end of pāda d
the ms interlines the correction nyah.

asthi vāi nivata udvalam na vāi sarvam anuplavam | *asi tvam*
tasya dūṣa-[17] *no yo naḥ pāpam cikitsati* |

With *asti* in a the first hemistich might stand; and *asti* would seem rather better than *asi*.

pari sāyam pari prāṭa pari madhyandinaṁ pa-[18]ri garbho hiranyahastaghaṇaṁ pari naṣ pātu viśvataḥ

Read *madhyamdinam* in b; and *uta* for *pari* at the end of b would be better but perhaps is not necessary. In c read *darbho*.

girāu jātā svarāsi [19] sākaṁ somena babhrunā | mā pāpakrtvānāś śikho mā pākaṣ puru-[f100b] ṣo ri naṣ pātu vidvataḥ z

In a *svarād* *asi* might be better than *svarāsi* (from *svr*). In c we might read *śiśur* for *śikho*, and in d *pākaṣ puruṣo riṣat*: in e read *pari* and *viśvataḥ*.

sahasrakāṇḍas taviṣas tīkṣṇavalśo viśāsahi | [2] garbhena sarpā rakṣāṇsy asīvāś cāpadhāmāsi |

In b read *viśāsahih*, in c *darbhena sarpān*, in d *amīvāś*.

apadugdham duṣvapni apada-[3]gdhā arātayaḥ sarvaś ca yātudhānyaḥ

For a read *apadagdham dussvapnyam*: in c *sarvāś*.

mā tvā dabhaṁ yātudhānān sā [4] sā dhradhniś śakuniṣ patham. | darbho rājā samudriyaṣ pari naṣ pātu vi-[5]śvataḥ z 2 z

Read: *mā tvā dabhaṁ yātudhānā mā gṛdhnuś śakuniṣ patan | darbho rājā samudriyaṣ pari naṣ pātu viśvataḥ z 9 z 2 z*

8

[f100b5] yo naṣ pāpena vacasā ghoṣatodṛkta vṛvat. | [6] ārāś chapatam aprāsmām upanadyātu sarvataḥ |

In b perhaps we may read °*odrikto* 'bravat'; in c *ārāc chapatham*, and possibly *ā parasmād*, or better *apāsmād*; in d *apanudyatu*.

yan naś śapād varuṇo ya-[7]t sapatniś śvaśrūr vā yaś chvaśuro vā śapāti | jyāyasaś capathām vayi-[8]yavāinam yāvayāmāsi |

Read: *yan naś śapād varo no yat sapatnī śvaśrūr vā yac chvaśuro vā śapāti | jyāyasaś śapathān vā ye avāinān yāvayāmāsi z 2 z*

yām samasyante pathām vākṣampānṛtyām adhi | yuvaṁ [9] tam bibhṛad vāhvo pūrvaṣ pratiśśṛṇīyatām |

For ab it would seem possible to read *yān samasyante śapathān yān śapān anṛtān adhi*. In c if *yuvaṁ* is correct it might be

followed by *tān bibhrad vāhyo*, or *bibhradvāhyāu*; for *d* we then would read *pūrvā pratiśrñyātām*.

ṛjukeśo yavo ma babhrūr maghavā [10] *no na sābhya hiraṇyadhanvām śapathām tupejatu tām pītvendro vṛttram śakno jaghā*-[11]*na* |

For *ab* a probable reading is *ṛjukeśo yavas sa babhrur maghavā no na sādhyah*. For *c* we might read *hiraṇyadhanvā śapathān tv apejatu*; in *d* read *taṁ* and *vṛtram* *śakro*: in the right margin the ms indicates the correction *kra* for *kno*.

vāsava sāisāhyata ṛṣabhas sahasvān śapathān iva | *ārā carantu śapathā* [12] *itā ito jihvōditārasās santu sarve* |

In *a* there may be some form of *sah*, but I can suggest nothing satisfactory; in *b* *sahasvān* is probable. In *c* read *ārāc*, in *de* *ita ito jihvoditā arasās*.

nāsagrām hā vāco heḷād ī-[13]*kṣitā* | *aghoracakṣasa śarma te varma kṛmāsi* |

In the first part of this I can suggest nothing beyond the division of the words: read *aghoracakṣasaś*.

apāñco yantu śapathā-[14]*d anenāstāghāyunā* | *yo no durasyān jīvase senā nākasyeṣate* | [15]

Read *apāñco*, and probably *śapathā anenāstā aghāyunā*. In *c* *durasyan* is probable, and if *jīvase* is a verb the third person *jīvati* would seem better; for the rest I can see only *īṣate* at the end.

pari pātu śapathā | *d anṛtād dūritād uta* | *pari mā jyāyasaś śaṁ*-[16]*sād divo rakṣatu mām iṣam* |

Read: *pari mā pātu śapathād anṛtād dūritād uta* | *pari mā jyāyasaś śaṁsād devo rakṣatu mām iṣam* *z* 8 *z*

The end of *d* may not be good, but it seems possible: *imām* would be better.

anāsta yajñam śapathāir anuci vyāddhyam kṛtam | [17] *vṛhada varma prati muñcāmi te* |

In *a* read *anaṣtam* rather than *anvāsta*; in *b* *anūci vyāddhyam* would seem possible if *vyāddhyam* can be a noun: read *vṛhad varma*.

yuvamṭardhyayāyānsīva pakṣaṇā-[18]*viśantu patatṛinaś śapātāram śapathāṣ punaḥ* *z* 3 *z*

Read: *ṭyuvamṭardhyayāyānsīvaṭ pakṣiṇaḥ* | *ā viśantu patatṛinaś śapātāram śapathāṣ punaḥ* *z* 10 *z* 3 *z*

The text in *a* looks somewhat like that of 3c above; both *pādas* seem hopeless.

9

(Ś 5. 7)

[f100b18] *a no di-[19]śam sã pari śthārāter mā nor dakṣāir
dakṣiṇā yātumāvān punaḥ pra jātā [f101a] savitā ca yaśchatām
nasor vīraśchāyāsamṛddhyāi ca kṛṇva |*

Read: ā no diśa mā pari śthā arāte mā no dhakṣīr dakṣiṇām
yātumāvān | punaḥ pra dhātā savitā ca yacchatām namo vīrt-
sāyā asamṛddhyāi ca kṛṇmah z 1 z

This varies greatly from Ś, having an entirely different cd:
the gender of yātumāvān is not consistent with a and d.

*yam arāte purodhatsvāi puru-[2]rāpṇam | namas te tasmāi
kṛṇo mā vanīm mama vyathah*

Read: yam arāte purodhatse puruṣam parirāpṇam | namas
te tasmāi kṛṇmo mā vanīm mama vyathah z 2 z

Ś has °rāpṇam in b; perhaps it should stand here also.

*anavandyābhiḥ prayuñjma-[3]he manasū hṛdayena ca | arātī
tanvo mā vīriśche diśchantām parirāpṇi [4]*

In a anavadyābhiḥ would seem possible; in cd read arāte and
vīrtser ditsantam: tanvam would be better than tanvo. This
is not in Ś.

*pr ṇo vanir devakṛtā divā naktam ca siddhyatu | rātim anu-
preme vayan namo stv a-[5]rāyataye |*

In a read pra ṇo, in b sidhyatu: in c arātim, in d 'stv arāyataye.

*uta nagnā āpobhavati svapnayā sṛjese canam | rāte citti
vīri-[6]śchindy ākūtim puruṣasya ca |*

Read: uta nagnā bobhuvati svapnayā sṛjase janam | arāte
cittim vīrtsyanty ākūtim puruṣasya ca z 5 z

*paro mehy asimṛddhe mṛte hetim nayāmasi | yam dvi-[7]śmas
tam vimvakavyā bhūtvā sṛgmanī rukmanī drśet.*

For ab we may probably read paro mehy asamṛddhe vi te
hetim nayāmasi; cf Ś 7ab where paro 'pehy stands. If we may
read viśvakavyā and sragmanī, the rest might stand.

*namas te stu samṛddhe [8] māmāham purodhim kṛṇv atha
varmī tvāham namivantīm nutadantīm mā te martyām sa-[9]
santyebhyo adhi nirvadantīm*

It seems that samṛddhe is correct here, not asamṛddhe; if so
the next pāda might possibly be māmāham puramdhim kṛṇu:
these suggestions are made to seem the more doubtful by the fol-
lowing words which are in part parallel to Ś 7cd where tvā refers
to asamṛddhi. It seems clear that Ppp intends nimivantīm

nitudentim, and probably arāte for mā te; amartyām martye-
bhyo might be possible. For atha varmī one might think of
atha vanve, or perhaps vṛṇve.

*mā no vanim mā vācam vīriścam ugrāv indrāgnī [10] nām
bhajatām vasūni sarve no dya diśchatta arātim prati haryatām*

Read vīrtsīr in a, and na ā in b; in c ditsanto, and in c no
'dya and haryatā.

sa vadā-[11]ni devānām devadūtiṣu |

These words are all that the ms gives to correspond to Ś st 4.
The stanza in Ś reads, sarasvatīm anumatiṁ bhagaṁ yanto havā-
mahe | vācam juṣṭām madhumatīm avādiṣaṁ devānām devahū-
tiṣu.

*yaṁ vācā mama kuryāj jihvayoṣṭhāpidhā-[12]nayā | śraddha
cam adya vindatu dattās somena babhruṇā z 4 z*

Read: yaṁ vācā mama kuryāj jihvayāuṣṭhāpidhānayā | śrad-
dhā tam adya vindatu dattā somena babhruṇā z 10 z 4 z

The first hemistich in Ś st 5 is yaṁ yācāmy ahaṁ vācā sarasva-
tyā manoyujā: our pāda a seems possible but if it should be
emended to yaṁ yācāmi then makuryāj may conceal an instru-
mental agreeing with jihvayā, or parallel to it.

10

(Ś 19. 39)

[f101a13] āitu devas trāyamāna kuṣṭho himavatas pari | tak-
mānam sarvaṁ nāśayaṁ sa-[14]rvās ca yātudhāvyah trīṇi te
kuṣṭha nāmāni naghāmāro naghāriṣo na ghā-[15]yaṁ puruṣo
riṣat. | asmāi pari vravīmi tvā sāyaṁ prātar atho divah jī-[16]
valū nāma te mātā jīvanto nāma te pitā | mārṣā nāma te śvaśāḥ
u-[17]ttamo sy oṣadhīnām anadvān jagatām iva | vyāgra sva-
padām iva naghāyaṁ [18] puruṣo riṣat. | asmāi pari vravīmi
tvā sāyaṁ prātar atho divah ti-[19]syāmividyō girayebhyas trir
ādityebhyas pari | trir jāto viśvadevebhyas sa [f101b] kuṣṭho
viśvabheṣaja | sūkam somena tiṣṭhasi takmānam sarvaṁ nāśayaṁ
sarvās ca yātu-[2]dhānyah āsvattho devasadanaṁ trītyasyām
itāu divi | tatrāmṛtasya cakṣaṇam tva-[3]ṣ kuṣṭho jāyatāt sah
hiranye non acarad dhiranyardhandhanā divi | sa yatra nava-
[4]ṣ paribhraṣaṇam yatra himavataś śirah tatrāmṛtasya cakṣa-
ṇam tatas kuṣṭho ajāya-[5]ta | sa kuṣṭham viśvabheṣaja sūkam
somena tiṣṭhasi | takmānam sarvaṁ nāśayaṁ sarvā-[6]ś ca

*yātudhānyah yaṁ tvā veda pūrvakṣvāko yaṁ vā tvā kuṣṭhikāś
ca ahiśyā-[7]vaso anusāriśchas tenāsi viśvabheṣajāḥ śīrśālākāṁ
tṛtīyakāṁ sa-[8]danti yaś ca hāyanāḥ takmānaṁ viśvadhāvīryā
adharāñcam parā suvaḥ z [9] z 5 z anu 2 z*

Read: āitu devas tṛāyamānaḥ kuṣṭho himavatas pari | tak-
mānaṁ sarvaṁ nāśayan sarvāś ca yātudhānyah z 1 z trīṇi te
kuṣṭha nāmāni naghamāro naghāriṣo na ghāyaṁ puruṣo riṣat |
asmāi pari vṛavīmi tvā sāyaṁ-prātar atho divā z 2 z jīvalā nāma
te mātā jīvanto nāma te pitā mārśā nāma te svasā | na ghāyaṁ
puruṣo riṣat | asmāi ° ° z 3 z uttamo 'sy oṣadhīnām anadvān
jagatām iva vyāghraś śvapaḍām iva | na ghāyaṁ puruṣo riṣat
| asmāi pari vṛavīmi tvā sāyaṁ-prātar atho divā z 4 z trīś śāmbu-
bhyo 'ṅgirebhyas trir ādityebhyas pari | trir jāto viśvadeve-
bhyah | sa kuṣṭha viśvabheṣaja sākāṁ somena tiṣṭhasi | takmā-
naṁ sarvaṁ nāśayan sarvāś ca yātudhānyah z 5 z aśvattho
devasadanas tṛtīyasyām ito divi | tatrāmṛtasya cakṣaṇaṁ tataś
kuṣṭho 'jāyata | sa kuṣṭha ° ° | takmānaṁ ° ° z 6 z hiraṇyayī
nāur acarad dhiraṇyabandhanā divi | tatrā ° ° ° | sa kuṣṭha ° °
| takmānaṁ ° ° z 7 z yatra nāvaś prabhrañśanaṁ yatra hima-
vataś śīraḥ | tatrāmṛtasya cakṣaṇaṁ tataś kuṣṭho ajāyata | sa
kuṣṭha viśvabheṣaja sākāṁ somena tiṣṭhasi | takmānaṁ sarvaṁ
nāśayan sarvāś ca yātudhānyah z 8 z yaṁ tvā veda pūrva
ikṣvāko yaṁ vā tvā kuṣṭhikāś ca | †ahiśyāvaso anusāriśchas†
tenāsi viśvabheṣajāḥ z 9 z śīrśālākāṁ tṛtīyakāṁ sadandir yaś ca
hāyanāḥ | takmānaṁ viśvadhāvīryādharāñcam parā suva z 10
z 5 z anu 2 z

There are a number of variations from Ś here. In 5a śāmbu-
bhyo is adopted on the testimony of the Ś mss, which also seem
to support the form 'ṅgirebhyas; 5d is emended to harmonize
with the tiṣṭhasi of 5e. The most important variation is in giv-
ing 5d-g with stt 6 and 7; this seems to be indicated by the ms
in f101b3 by the saḥ before hiraṇye and the sa before yatra.
In 9ab I have merely tried to keep close to the ms: in 10a
śīrśālākāṁ is probably correct but its meaning is not clear.

11

Cf Ś 3. 21. 10, RV 10. 162 passim, and MG 2. 18. 2 passim.

[f101b9] *ye parvatās somaprṣṭhāpa uttānaśi-[10]vari | vātāś
parjanyaḍ agnis te kravyādāṁ aśīśamaṁ | yaś te hantu carāca-
[11]ram utthāsyantaṁ sarīṣpam. garbhaṁ yo daśamāsyam*

*tam ito nāśayāmasi | [12] yad agnibhyapsaraso gandharvām
gehya uta | kravyādo mūradevenas tāy ito [13] nāśayāmasi | yas
tā urv ārohaty asṛk te rehaṇāya kaṁ | āmādaṣ kravyā-[14]dhe
ripūns tāy ito nāśayāmasi | yas te śroni vyāvayaty antarā dam-
patī [15] śaye | yoni yo antar ārelhi tam ito nāśayāmasi | yas
tvā svapnena ta-[16]masā mohayitvā nipadyate | rāyaṁ kaṇvaṁ
pāpmānaṁ tam ito nāśayā-[17]masi | hā hī kharva khalute
nāigur akarṇa tuṇḍila | indraś ca tigmasā-[18]yudhaṁ tena tvā
nāśayāmasi | nasas taṇḍāya namaṣ kusumāya namaṣ pra-[19]
diṣṭhāmne namaṣ kaśyade namaṣ tubhyaṁ nirṛte viśvavāre jale
maṁ dhāpaye [20] tām viśvarūpaṁ yāvad dyāur yāvat pṛthivī
yāvat payeti sūryaḥ tāvatvam u-[f102a]m ugra lulgulo parimāṁ
pāhi viśvataḥ z 1 z*

In the left margin opposite the first two lines the ms has rakṣāmantraṁ. Line 18 is slightly defaced.

Read: ye pārvatās somaprsthā āpa uttanaśivarīḥ | vātaṣ par-
janya ād agnis te kravyādam aśīśaman z 1 z yas te hanti carā-
caram utthāsyantaṁ sarīṣpam | garbhaṁ yo daśamāsyam tam
ito nāśayāmasi z 2 z yad agnibhyo 'psaraso gandharvā gehyā
uta | kravyādo mūradevinas tān ito nāśayāmasi z 3 z yas ta ūrv
ārohaty asṛk te rehaṇāya kaṁ | āmādaṣ kravyādo ripūns tān ito
nāśayāmasi z 4 z yas te śroni vyāvayaty antarā dampatī śaye |
yoniṁ yo antar ārelhi tam ito nāśayāmasi z 5 z yas tvā svapnena
tamasā mohayitvā nipadyate | arāyaṁ kaṇvaṁ pāpmānaṁ tam
ito nāśayāmasi z 6 z hā hī kharva khalite †nāigur akarṇa tuṇḍila
| indrasya tigmam āyudhaṁ tena tvā nāśayāmasi z 7 z namaṣ
tuṇḍāya namaṣ kusumāya namaṣ pratiṣṭhāmne namaṣ †kaśyade
| namaṣ tubhyaṁ nirṛte viśvavāre jale sam dhāpaye tām viś-
varūpām z 8 z yāvad dyāur yāvat pṛthivī yāvat paryeti sūryaḥ
| tāvat tvam ugra gulgula parimāṁ pāhi viśvataḥ z 9 z 1 z

In st 7b nijur or even nāijur might be read: in 8b prati-
sthāmne is probably good but for kaśyade I can think of noth-
ing: in 8d we might consider jvāle instead of jale.

12

[f102a1] yāikarāgnīm ekavratā-[2]m ekasthām ekalāmikām |
pājām sannacātanām jāitrāyāśchāvadāmasi | [3] yāikarājñī
ekavratā ekasthā ekalāmike | na tvā sapatnī sasaha śai re-[4]
cana vāhyā uttarāhaṁ tattarabhyo uttared adharabhyah adhas
sapatnī sāmaky adha-[5]red adhārabhyah na sāindhavaśya puṣ-

pasya sūryo snāpayati tvacām. pāte snāpa-[6]yātvayā sapatnā varcādadhe | na vāi pāte pāte vahasi subhagamkaranīd a-[7]si pāte bhagamya no dheyatho mā mahiṣiṇ kṛṇu | yat pāte adha vrkṣe vātapla-[8]vā mahīyame | jayanti pratyātiṣṭhanti sañjāyā nāma vāsi | uttānapa-[9]rṇām subhagām sahamānām sahasvatīm | aśchā vrhadvadā vada pātam śapatna-[10]cātaniṇ pātam ivy āṣṇān hantavā amurebhyah tayā sapatnyām sāksīya mahe-[11]ndro dānavān iva | pājū bibharty aṅkuśam hiranyavantam aṅkinam | tena sapatnyā [12] varca ālumpasi samedhamat. imām khanāmy oṣadhim vīrudhām balavatta-[13]mām athā sapatniṇ bādgate kṛṇute kevalam patim. z 2 z

Read: ekarājñīm ekavratām ekasthām ekalāmikām | pātam sapatnacātaniṇ jāitrāyēcchāvadāmasi z 1 z ekarājñy ekavrata ekastha ekalāmike | na tvā sapatnī sasāha †śāi recana vāhyā† z 2 z uttarāham uttarābhya uttared adharābhyah | adhas sapatnī †sāmaky adhared adharābhyah z 3 z na sāindhavasya puspasya sūryah snāpayati tvacā | pāte snāpayatu tvayā sapatnyā varca ādade z 4 z na vāi pativahāsi subhagamkaranīd asi | pāte bhagam ā no dhehy atho mā mahiṣiṇ kṛṇu z 5 z yat pāte adho vrkṣe vātaplavā mahīyase | jayanti pratyātiṣṭhanti sañjayā nāma vā asi z 6 z uttānaparnām subhagām sahamānām sahasvatīm | acchā vrhadvadām vada pātam sapatnicātaniṇ z 7 z pātam indro vyāśnād dhantavā asurebhyah | tayā sapatniṇ sāksīya mahendro dānavān iva z 8 z pāṭā bibharty aṅkuśam hiranyavantam aṅkinam | tena sapatnyā varca ālumpasi samedhamat z 9 z imām khanāmy oṣadhim vīrudhām balavattamām | athā sapatniṇ bādgate kṛṇute kevalam patim z 10 z 2 z

The word ekalāsikā, or ekamālikā, might be better than ekalāmikā as given in stt 1 and 2. Our st 3 is an interesting variant of Ś 3. 18. 4; sāsakty would seem quite possible in pāda c, intensive of sañj; Edgerton suggests māmaky. Our st 8 has some similarity to Ś 2. 27. 4 and 5 (Ppp 2. 16. 3). For our st 10 cf Ś 3. 18. 1 and 2.

13

[f102a14] yāsām ārād āghoṣāso vātasyāi prthag yatah tāsām sanvanām indra apa-[15]kṛtāś chirah yās purustād ācaranti sākām sūryasya raśmibhiḥ yā vācam a-[16]nasavyamny antarikṣed adho divah yāsām preṅkhyo divi vṛddho antarikṣe hi-[17]ranyayah yās patanti vātarathād uttānās pādaghātiniṇ vrkṣam parisa-[18]rpanti sā cakṣu karikrati | yās ca tvā riṣam gaśchanti

*vikumbhās celanāsini | [19] yāsam siktavām iṣur grho mito
hiranyayaḥ yā rokāiṣ papadyante pu-[20]ṣkalāir iva jāmaya |
yā nadīṣ pratigāhayante saṁrabhya kanyā vayaḥ yā-[f102b]s
tīrthan avagāhante ghnyā svaśītir iva | yās samudrād uścāranty
uścāir ghoṣān kanikrati | ā-[2]gaśchantī janam janam iśchantīṣ
prahitam bahu | tāsām sunvatīm indro apakṛtaś chirah [3] z
3 z*

Read: yāsām ārād āghoṣāso vātasyeva prthag yatāḥ | tāsām
śvanvatīnām indro apakṛntac chirah z 1 z yās purastād ācaranti
sākam sūryasya rāsmibhiḥ | tāsām ° ° z 2 z yā vācam ṭana-
savyaminy antarikṣād atho divaḥ | tāsām ° ° z 3 z yāsām
preṅkho divi vṛddho antarikṣe hiranyayaḥ | tāsām ° ° z 4 z
yās patanti vātarathād uttānāṣ pādaghātiniḥ | tāsām ° ° z 5 z
yā vṛkṣām parisarpanti ṭsā cakṣuḥ karikrati | tāsām ° ° z 6
z yās ca tvā riṣām gacchanti vikumbhās celanāsiniḥ | tāsām ° °
z 7 z yāsām sikatāvān iṣur grho mito hiranyayaḥ | tāsām ° ° z
8 z yā rokāiṣ papadyante puṣkalāir iva jāmayaḥ | tāsām ° °
z 9 z yā nadīṣ pratigāhante saṁrabhya kanyayā vayaḥ | tāsām
° ° z 10 z yās tīrtham avagāhante 'ghnyaś svasatīr iva | tāsām
° ° z 11 z yās samudrād uccaranty uccāir ghoṣān karikrati |
āgacchantīr janam-janam icchantīṣ prahitam bahu | tāsām śvan-
vatīnām indro apakṛntac chirah z 12 z 3 z

14

CF TS 2. 3. 10. 3, and KS 11. 7

[f102b3] *agnir āyusmān sa vanaspatibhir āyusmān. sa
māyusmān āyu-[4]śmantam kṛnotu | vāyur āyusmān so antarik-
ṣeṇāyusmān. sūrya āyusmān sa di-[5]vāyusmān. | candra āyu-
smān sa nakṣattrāir āyusmān. soma āyusmān sa oṣa-[6]dhibhir
āyusmān. yajña āyusmān sa dakṣiṇābhir āyusmān. samudra
āyusmā-[7]n sa nadibhir āyusmān. indrenāyusmān sa vīryeṇā-
yusmān. vrahmāyusmā-[8]t tād vrahmacāribhir āyusmān.
tan māyusmā āyusmantam kṛnotu | devā āyu-[9]śmantas te
mrtenāyusmantah teṣā āyusmanta āyusmanta kṛnuta | prajāpati-
[10]r āyusmān sa prajābhir āyusmān. sa māyusmān āyus kṛta
kṛnotu z 4 z [11]*

In the left margin, opposite line 8, is a correction śmannāyu.

Read: agnir āyusmān sa vanaspatibhir āyusmān | sa māyus-
mān āyusmantam kṛnotu z 1 z vāyur āyusmān so antarikṣeṇā-
yusmān | sa ° ° z 2 z sūrya āyusmān sa divāyusmān | sa

° ° z 3 z candra āyusmān sa nakṣatrāir āyusmān | sa ° °
 z 4 z soma āyusmān sa oṣadhibhir āyusmān | sa ° ° z 5 z
 yajña āyusmān sa dakṣiṇābhir āyusmān | sa ° ° z 6 z samu-
 dra āyusmān sa nadibhir āyusmān | sa ° ° z 7 z indra āyus-
 mān sa vīryenāyusmān | sa ° ° z 8 z vrahmāyusmat tad
 vrahmacāribhir āyusmat | tan māyusmad āyusmantaiḥ kṛnotu z
 9 z devā āyusmantas te 'mṛtenāyusmantaiḥ | te māyusmanta
 āyusmantaiḥ kṛnvanu z 10 z prajāpatir āyusmān sa prajābhir
 āyusmān | sa māyusmān āyusmantaiḥ kṛnotu z 11 z 4 z

15

[f102b11] *dakṣiṇā sā dakṣiṇato dakṣiṇāḥ pātu savyataḥ paśśād
 anuvyādhāt pātu sa-[12] rvasyā bhavahetyā |*

Read: dakṣiṇā mā dakṣiṇato dakṣiṇā pātu savyataḥ | paścād
 anuvyādhāt pātu sarvasyā bhavahetyāḥ z 1 z

This stanza occurs Ppp 2. 85. 3, but was not successfully
 treated in that place.

*paśunā tvām paśupate dvipāddattā catuspadā | ātmanva-[13]
 tī dakṣiṇā prānadattā prāṇe hi*

Here I would suggest dvipāddattā in b, with pātu understood;
 and in d prāṇena hi. These suggestions are in harmony with
 what seems to be the intent of the hymn.

*yām dadhūsi yaddhadāno dakṣiṇām [14] vrāhmaṇakṛte | sā
 tvā yakṣmāt pārayaty agne santāpād divyasya śokā*

Read śraddadhāno in a, agnes and śokāt in d.

*dā-[15] dāmīmām dakṣiṇām ātāmamaś chalyābhyakṣmād vi-
 barhā movayante | karṇa-[16] śīlam upahatyārātis sarve yakṣmā
 upa tiṣṭhantu sākaḥ*

At the end of a there is probably a reference to the ācamana
 rite, but I cannot suggest a good reading. In b read chalyād
 and mocayante: in c karnaśīlam, if it is a correct form, would
 seem to indicate some disease of the ear: read °ārātis.

*anyena prāṇi [17] vanute tirodhatte paridhānena yakṣmā
 hiraṇyam aśvaḥ gām dadatu kṛnute va-[18] rma dakṣiṇā |*

The ms interlines a correction, dā, over dadatu.

At the end of b yakṣmāt seems probable; in c read dadātu.
 Possibly there is a corruption at the beginning of a.

*uṣṇīśamtyā śśaktyā dvāsaḥ tvāt taṁ nāmāyā candram hi-[19]
 ranyaṁ mīthyā karṇād dattaṁ śukraṁ bhājātu*

Here I can offer no satisfactory suggestions. In a tvā śīrṣak-

tyā seems possible, for b dvāśas tvāt tan namayat: in cd I can see only words, and it is not at all clear that the end of the stanza is as indicated.

vādhuryāt pātu dakṣiṇā | upa-[f103a] varhaṇam kṛtvā grīvām ayār maṇayo yakṣmād atravyā aṅgarogād

In a bādhiryāt might stand; if the first pāda belongs with this stanza we should read dakṣiṇopa°, with colon after kṛtvā. For c we might read grīvām me ayār maṇayo: bhrātrvyād might be considered in d but does not seem to fit the context.

abhyañjana manyantām ni-[2]ṣ ṭvām ayā adhampadā dāma-yataḥ pado rogān upanahūḥ daṇḍas tvā dattaṣ pari pā-[3]tu sarpā

In a abhyañjanam is possible, for b perhaps niṣ ṭvam ayā adhaspadā: in c read upānahāu, in d sarpāt.

dakṣiṇataḥ preto dakṣiṇena | sāumanasam dakṣiṇām dakṣi-māṇa iṣa-[4]m ūrjam dakṣiṇām samvasunā | ghṛtasya dhārām ase pratīmas

Pāda a can probably stand; in b dhokṣyamāṇaḥ is perhaps the best suggestion; in d read avase pratīmaḥ. The second hemistich appears Ppp 5. 31. 8cd with bhāgasya in d. Punctuation is to be corrected.

sahasrāṅgām śataṁ [5] jyotiṣam hy asyā yajñasya paprir-amṛtā svargā ā netu dakṣiṇā viśvarūpā a-[6]hiṁsantī pratigṛh-ṇīma enām z anu 3 z

Read: sahasrāṅgā śataṁ jyotiṣām hy asyā yajñasya paprir-amṛtā svargā | ā na etu dakṣiṇā viśvarūpāhiṁsantīm pratigṛh-ṇīma enām z 10 z 5 z anu 3 z

This is Ppp 5. 31. 9, which however has yajñīyasya in b; probably it should be read here also.

The first and last stanzas indicate the general intent of this hymn; the mention of the sandals, the staff, and probably the turban, seems to narrow the application to the occasion of initiation.

16

(§ 19. 17)

[f103a6] agnir mā pātu vasubhi-[7]ṣ purastāt tasmin krame tasmin yaṁ śrapaye thām puram vavimi | sa mā rakṣatu sa mā go-[8]pāyatu tasmātmānam pari dade svāhā z vāyur māntarikṣena tasyā di-[9]śas somo mā rudrāḥ dakṣiṇāyā diśaḥ varuṇa

mā natīn etasyā diśa-[10]*s sūryo mā dyāvāprthivībhyām prati-*
cyā diśa apo soṣadhasitir etasyā di-[11]*śaṣ pāntu tāsu krame tā*
ā śraye thām puram vravīmi | tā mā rakṣantu tā mā [12]
gopāyantu tābhyātutmānam pari dade svāhā | viśvakarmā mā
saptarṣibhi-[13]*r udicā diśaḥ indro mā marutvān etasyā diśaḥ*
prajāpatir mā prajā-[14]*nanavān saptabhiṣṭāyā dhruvāyā diśaḥ*
vṛhaspatir mā viśvāir devāir ūrdhvā [15] *yā diśaḥ pātu tasmin*
krame tasmiyam nraye thām puram vravīmi | sa mā ra-[16]*kṣatu*
sa mā gōpayatu tasmātmānam pari dade svāhā zz 1 zz [17]

Read: agnir mā pātu vasubhiṣ purastāt tasmin krame tasmin
 śraye tām puram prāimi | sa mā rakṣatu sa mā gopāyatu tasmā
 ātmānam pari dade svāhā z 1 z vāyur māntarikṣepāitasyā diśaḥ
 pātu ° | ° z 2 z somo mā rudrāir dakṣiṇāyā diśaḥ pātu °
 | ° z 3 z varuṇo mādityāir etasyā diśaḥ pātu ° | ° z 4 z
 sūryo mā dyāvāprthivībhyām praticyā diśaḥ pātu ° | ° z
 5 z āpo māuśadhīmatir etasyā diśaḥ pāntu tāsu krame tāsu
 śraye tām puram prāimi | tā mā rakṣantu tā mā gopāyantu
 tābhyā ātmānam pari dade svāhā z 6 z viśvakarmā mā saptar-
 ṣibhir udicyā diśaḥ pātu ° | ° z 7 z indro mā marutvān
 etasyā diśaḥ pātu ° | ° z 8 z prajāpatir mā prajānanavān
 sa pratiṣṭhāyā dhruvāyā diśaḥ pātu ° | ° z 9 z vṛhaspatir
 mā viśvāir devāir ūrdhvāyā diśaḥ pātu tasmin krame tasmin
 śraye tām puram prāimi | sa mā rakṣatu sa mā gopāyatu tasmā
 ātmānam pari dade svāhā z 10 z 1 z

The text is restored, in places perhaps somewhat violently, to agree with Ś; vravīmi of the Ppp ms offers the only occasion for doubts.

17

(Ś 19. 18)

[f103a17] *agnim te vasumantam ṛśchantu i māmaghāvayaḥ*
prācyā diśo bhidāsān so-[18]*man te rudravantam ṛśchanta i*
māghāyavo dakṣiṇāyā diśo bhidāsān | va-[19]*ruṇam tvāditya-*
vantam ṛśchanta i māghāyava etasyā diśo bhidāsān sū-[f103b]
ryam te dyāvāprthivīvanta iśchanta i māghāyava etasyā diśo
bhidāsān viśva-[2]*karmānam te saptarṣivantam ṛśchanta i mā-*
ghāyava udicyā diśo bhidāsān i-[3]*ndram me marutvantam*
ṛśchanta i māghāyava etasyā diśo bhidāsān prajāpatiḥ te pra-
[4]jananavantam ṛśchanta i māghāyavo dhruvāyā diśo bhidāsān
prajāpatiḥ pra [5] *te prajānanavantam ṛśchanta i māghāyavo*

*dhruvāyā diśo bhidāsān vṛha-[6]spatiṁ te viśvedevāvāntam
ṛschanta i māghāyava ūrdhvā diśo bhidāsān [7] z 2 z*

Read: agniṁ te vasumantam ṛchantu | ye māghāyavaḥ
prācyā diśo 'bhidāsān z 1 z vāyuṁ te 'ntarikṣavantam ṛchantu
| ye māghāyava etasyā diśo 'bhidāsān z 2 z somaṁ te rudravan-
tam ṛchantu | ye māghāyavo dakṣiṇāyā diśo 'bhidāsān z 3 z
varuṇaṁ ta ādityavantam ṛchantu | ye māghāyava etasyā diśo
'bhidāsān z 4 z sūryaṁ te dyāvaprthivīvantam ṛchantu | ye
māghāyavaḥ pratīcyā diśo 'bhidāsān z 5 z apas ta oṣadhīmatīṁ
ṛchantu | ye māghāyava etasyā diśo 'bhidāsān z 6 z viśvakar-
māṇaṁ te saptarṣīvantam ṛchantu | ye māghāyava udīcyā diśo
'bhidāsān z 7 z indraṁ te marutvantam ṛchantu | ye māghāyava
etasyā diśo 'bhidāsān z 8 z prajāpatiṁ te prajānanavantam
ṛchantu | ye māghāyavo dhruvāyā diśo 'bhidāsān z 9 z vṛhas-
patiṁ te viśvadevavantam ṛchantu | ye māghāyava ūrdhvāyā
diśo 'bhidāsān z 10 z 2 z

Stt 2 and 6 are restored from Ś to establish the symmetry
between this hymn and the preceding. The variations of the
Ppp ms from the text as given in Ś are corruptions rather than
variant readings.

18

(Ś 5. 8)

[f103b7] *vāikaṅkatenedhmena | devebhya ājyaṁ vaha | ag-
naye thānn i-[8]ha sādaya sarvā yaṁtu me havam*

Delete colon after pāda a; read agne tān in c, and sarva ā
yaṁtu in d.

*indrā yāhi me havam idaṁ kariṣyāmi ta-[9]ś chr̥ṇu | imam
indrātīrākūtī saṁ navambhū me | tebhiś śakemaṁ vīryaṁ jāta-
veda-[10]s tanūvasiṁ*

Read havam in a, and tac in b: for ed imām indrātīsarā ākū-
tiṁ saṁ namantu me: in e śakema, in f °vasin.

*yad āsām amuco devādevā saś cikīrṣati | vātasyāgnir ha-[11]
vyaṁ sākṣīd dhavaṁ devāś ca somapa gur mamāiva havam
etunaḥ*

Read: yad asāv amuto devā adevas saś cikīrṣati | mā tasyāgnir
havyaṁ sākṣīd dhavaṁ devā asya mopa gur mamāiva havam
etana z 3 z

This is the reading of Ś except that it has vākṣīd, and perhaps
that too ought to be restored here.

*ati dhāvata-[12]tisurā viśvasyeśānā ojasā | vṛscatāmuṣya jīv-
ati | indreṇa sa-[13]ha medhinā |*

Read °sarā in a; for jīvati the only suggestion I have is jīvā-
tum; in d medinā. Our a = Ś 4a, with b cf RV 8. 17. 9b, and
with d cf Ś 6. 129. 1b. This only remotely resembles Ś st 4.

*atimṛtātisarāv indrasyojasā hata | avim vṛkiva [14] satnīca
tato vo jīvaṁ mā mocīḥ punar ā kṛdhi yathāman triṇaham janam*

Read: atisṛtyātisarā indrasyāujasā hata | avim vṛkiva math-
nīta tato vo jīvaṁ mā moci | pratīcaḥ punar ā kṛdhi yathāmuṁ
triṇaham janam z 5 z

Pādas a-d here correspond to Ś st 4; ef are Ś 7de; the read-
ing mocīḥ in our ms might suggest that it has dropped Ś 7c plus
the word pratīcaḥ: i. e. tvaṁ tām indra vṛtrahan pratīcaḥ, which
supplies the needed vocative. A completely satisfactory distri-
bution of the pādas given here as stt 4 and 5 seems hardly pos-
sible.

*[15] yam amī purodadhire vrahmāṇam abhibhūtaye | indrasya te
adhaspadam tvaṁ prśchā-[16]mī mṛtyave | kravyād enam
samayatu |*

In c read indra sa, in d taṁ pratyasyāmi, in e samayatu: the
last pāda is new.

*yad viprāṇ devapurā vrahma varmāṇi [17] cakrire | tanū-
pāṇam paripāṇāni cakrire | sarvaṁ tad ara-[18]sam kṛdhi |*

In a read yadi preyur; delete colon after c. Ś has paripāṇām
kṛtvānā yad upocire sarvaṁ.

*athāinam indra vṛtraham ugro marmaṇi viśya atrāivenam
abhi [19] tiṣṭhaś śakra nedy ahan tavaḥ | anu tvendrārabhāmahe
syāma sumatāu tava | |*

Read: athāinān indra vṛtraham ugro marmaṇi vidhya |
atrāivāinān abhi tiṣṭhaś śakra medy aham tava | anu tvendrā-
rabhāmahe syāma sumatāu tava z 8 z

*[f104a] yathendram udvātanam labdhvā cakre adhaspadam |
kṛṇe mīm adharam tathā śasvatībhyas sa-[2]mābhyah z 3 z*

Read: yathendra udvātanam labdhvā cakre adhaspadam |
kṛṇve 'mum adharam tathā śasvatībhyas samābhyah z 9 z 3 z

19

*[f104a2] aṅgirasō janmanāsi tam u hāhur vanaspatim sva pī-
[3]lo rakṣo bādhasva sākam indreṇa medhinā |*

Read āṅgirasō in a, sa in c, and medinā in d: tvām would seem better in b. Pāda a occurs AB 7. 17. 3a.

apa rakṣāṅsi bādhasva bādhasva pa-[4]rirapṛṇa | piśācān pīlo kravyādo bādhasva pūradevinah |

For b read bādhasva parirapaṇā, in d mūra°.

athāhus tiṣṭhaṁ [5] kaṭukam avagūḍham pale kulam tasyāi hiranyakeśyāi namaḥ kṛṇvo arātaye |

In a tiṣṭhaṁ would seem possible; in d kṛṇmo.

yā [6] sahatī mahormānā sarvāsū vyānaśe tasyāi hiranyakeśyāi namaḥ kṛṇvo arā-[7]taye |

Read: yā mahatī mahormānā sarvā āśā vyānaśe | tasyāi ° z 4 z This is Ś 5. 7. 9.

yas te yonim pratiredhy āṇḍādo garbhādūṣaṇaḥ rāyaṁ putraṁ prāpyas tvam pī-[8]lus sahaśāsitha |

In c I would read prāpya, and for d pīlos sahaśāsitha.

yadā pīla maṅgisah | pakvo tiṣṭha vanaspate | tadā-[9]hur indram jajñānam śakraṁ prajjahye prati |

In a read pīlo, but for maṅgisah I have no suggestion; in b 'tiṣṭho seems probable. In d prajāghne might be possible.

yathā sedhim apabādhatāpaśyamāno [10] vanaspate | evā pīlo rakso bādhasva sakam indreṇa medinā |

In a sedim apā° would give a possible reading; in d read sākam.

yat piśācāi-[11]ṣ puruṣasya jagdham bhavaty ātmanaḥ ā pīlo pyāyate punas tava caśnātu pipr-[12]lam |

Read cāśnātu in d; piprlam would seem to mean 'fruit.'

pīlum tvāhuḥ pītṛvāhur atho tvāhur vanaspatim | sarvā tve bhadrā mā [13] nāmāni tebhīn naḥ pāhy aṅhasaḥ

In a it would seem possible to read pītim tvāhur: in c te bhadrā nāmāni would be good; in d read tebhīr.

rakṣohanam vṛtrahanam pīlum piśāca-[14]jambhanam | jajñānam agre vṛkṣāṇām tam te badhnāmy āyuṣe zz 4 zz [15]

Read: rakṣohanam vṛtrahanam pīlum piśācajambhanam | jajñānam agre vṛkṣāṇām tam te badhnāmy āyuṣe z 10 z 4 z

20

[104a15] *sagarāya śattruhane svāhā | śaramnīlāya śattruhane svāhā | sadaṅsā-[16]ya śattruhane svāhā | iṣirāya śattruhane svāhā | avasyave śattruha-[17]ne svāhā | vāyave śattruhane svāhā | vātāya śattruhane svāhā | [18] samudrāya śattruhane*

svāhā | mātariśvane śatruhaṇe svāhā | pavamā-[19]nāya śatruhaṇe svāhā zz zz ity atharvanīkapāippalā-[20]dayāś śākhāyām saptamaṣ kāṇḍas samāptaḥ zz kā 7 zz

Read: *sagarāya śatruhaṇe svāhā z 1 z śilānīḍāya śatruhaṇe svāhā z 2 z sadaṇśāya śatruhaṇe svāhā z 3 z iṣirāya śatruhaṇe svāhā z 4 z avasyave śatruhaṇe svāhā z 5 z vāyave śatruhaṇe svāhā z 6 z vātāya śatruhaṇe svāhā z 7 z samudrāya śatruhaṇe svāhā z 8 z mātariśvane śatruhaṇe svāhā z 9 z pavamānāya śatruhaṇe svāhā z 10 z 5 z anu 4 z*

ity atharvanīkapāippalādāyām śākhāyām saptamaṣ kāṇḍas samāptaḥ.

The emendation *śilānīḍāya* (an epithet of *Garuḍa*) is none too certain, but seems possible.



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EDITED WITH CRITICAL NOTES

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Introduction

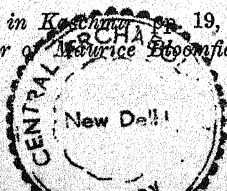
TWENTY YEARS AGO at this writing my work on the Pāippalāda was begun; including this book nearly one half of the manuscript has been published. The Pāippalāda has been a disappointment because of its corrupt text, which is worse than was at first realized. The somewhat informal mode of presenting the text has drawbacks as well advantages but it is necessary: the transliterated text is the most important feature and with it in hand any one can test the suggested emendations. In emending it has been my endeavor at all times to keep as close to the ms. as possible and to make only such suggestions as can be explained by principles of textual criticism. The treatment of several hymns in this book is not out of accord with this endeavor. The appearance of a given passage in other texts does not change the problem the complications may be added: it remains a problem of textual criticism.

The Paippalāda has not as yet furnished any important new material to enrich Atharvan literature. It probably will add to our understanding of the relations of Vedic schools and texts, and in this respect it may indeed prove itself of great worth.¹ Some of the possibilities in this direction are suggested in my article *Pāippalāda and Rīg Veda*.²

Just here I desire to record my thanks for the kindly expressions of encouragement received from a number of scholars

¹ Roth, *Der AV in Keschut*, pp. 19, 20.

² *Studies in honor of Maurice Bloomfield*, pp. 1-18.



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who are interested in Sanskrit studies: and in particular my thanks to Maurice Bloomfield, teacher, and Franklin Edgerton, fellow-student, and editor of Book Six of this text, who have been ever generous with helpful and valuable advice.

Of the ms.—This ninth book in the Kashmir ms. begins f. 111b 20 and ends f. 133b 7, covering slightly more than eleven and one half folios: the numbers just quoted are those which stand in the upper right corner of each page of the facsimile, '120ab—129ab' being omitted. On the birchbark the numbers are at the lower left corner of the reverse of each folio; the birchbark omits the numerals '102—111': all my references are by the numbers in the upper right corner. There is but one slight defacement in this book: most of the pages have 18 or 19 lines, a few 20 or 21.

Punctuation, numbers, &c.—Within the individual hymns punctuation is most irregular; the colon mark is occasionally placed below the line of letters rather than in it. At f. 132a 3 accents are marked on two pādas. The hymns are grouped in anuvākas: the first has five kāṇḍas all properly numbered, with 'anu 1' after the fifth; the second has six kāṇḍas all properly numbered, with 'anu 2' after the sixth; the third has nine kāṇḍas all properly numbered, but 'anu 3' is lacking after the ninth; for the fourth anuvāka the ms. seems to give nine kāṇḍas but the numbering is confused for '1' appears thrice ('2' does not appear), '3—8' appear next consecutively, and at the very end is 'zz zz anu 7 zz', which should doubtless be 'zz 9 zz anu 4 zz'. In the edited text however anuvāka 4 has five hymns. In the case of hymn 21 the material belongs together and regardless of kāṇḍa numbers the edited form will surely be approved: so also for hymn 23. The unity of the material edited as hymn 22 is not quite so distinct, but the habit of this ms. in dealing with a refrain was the deciding influence in making the arrangement given; in hymn 25 the situation is similar but the indications of a refrain are clear. There are only a few corrections, marginal or interlinear; one omitted pāda is supplied in the margin.

Extent of the book.—The book as edited has 25 hymns, of which one is all prose, one partly prose, and one is a group of brāhmaṇa passages with quasi mantras. The normal number of stanzas is probably 12, continuing the progression of pre-

ceding books: 8 hymns are edited as having 12 stanzas each. Assuming the correctness of the stanza division as edited we make the following table.

1 hymn has	6 st	=	6 stanzas
3 hymns have	7 st each	=	21 "
1 hymn has	8 st	=	8 "
4 hymns have	10 st each	=	40 "
1 hymn has	11 st	=	11 "
8 hymns have	12 st each	=	96 "
1 hymn has	13 st	=	13 "
2 hymns have	14 st each	=	28 "
1 hymn has	15 st	=	15 "
1 "	" 17 st	=	17 "
1 "	" 21 st	=	21 "
1 "	" 28 st	=	28 "
25 hymns have			304 stanzas

New and old material.—There are 17 hymns in this book which may be called new tho some of these contain several stanzas appearing in other texts. The number of essentially new stanzas is 184, and the new pādas are 692 (repetitions not subtracted); new also are the 12 formulae of hymn 20, and the 12 brāhmaṇas and quasi mantras of hymn 21.

Of the hymns in Ś. 5 seven are represented here more or less completely; one hymn of Ś. 19 appears here.

ATHARVA-VEDA PĀIPPALĀDA ŚĀKHĀ BOOK NINE

1 (Ś. 5. 27.)

[f. 111b 20] navamañ ārambhaṣ kṛtāḥ z [f. 112a] om̐ namo nārāyaṇāya z om̐ namaś śārikābhagavatyāiḥ om̐ namas sarasvatyāiḥ zz zz [2] om̐ ūrdhvā asya samidho bhavanty ūrdhvā śukrā śucīṣy agneḥ dyūmattamā supratikasya sū- [3]nos tanūnapād ambhasuro viśvevedāḥ devo devaṣu devaṣ patho yukta madhvā gṛtena | ma[4]dhvā yajñaṁ nakṣati prīṇāno nurāśaṁsas sukṣad devas savitā viśvavāraḥ aśchā- ya[5]m eti śavasā gṛtena īde vahnīm namasādhriṁ sruco dhvareṣu | prayutsu sruve kṣatasya [6] mahimānam agne-

svenamindrasu prayutsu | vasuś cetiṣṭho vasudhātamaś ca |
 dvāro [7] devīr anyasya viśved vratā dadante gneḥ | uru-
 vyacasva dhāmnā pacyamānā te sya vṛṣaṇo [8] divyā na
 yonā | uṣasānaktesam yajñam avatām adhvarām naḥ dāivā
 hotāra imam a[9]dhvarām no agner jihve bhi gr̥ṇītaḥ kṛṇutā
 na sviṣṭīm tistro devīr barhir edam [10] sadantv idā sara-
 svatī | mahābhārati gr̥ṇānā | tam nas turīṣam adbhutam
 purukṣu [11] tvaṣṭā suvīryam rāyas poṣam viśvata nābhim
 asmahe | vanaspate va srjā rarā[12]ṇas sumanā devebhyah |
 agnir havyam śamitā sūdayati agne svāhā kṛṇu[13]hi jāta-
 veda indrāya bhāgam | viśve devā havir idam juṣantām
 z 1 z

For the introductory phrases read: navamam ārambhaṣ kṛtaḥ
 z om̐ namo nārāyaṇāya z om̐ namaś cārikābhagavatyāi z om̐
 namas sarasvatyāi zz zz

For the hymn read: ūrdhvā asya samidho bhavanty ūrdhvā
 śukrā śocīṣy agneḥ | dyumattamā supratikasya sūnoḥ z 1 z
 tanūnapād asuro viśvavedā devo deveṣu devaḥ | patho 'yukta
 madhvā ghr̥tena madhvā yajñam nakṣati prīṇānaḥ z 2 z na-
 rāṣaṇso 'gnis sukr̥d devas savitā viśvavāraḥ | acchāyam eti
 śavasā ghr̥tena z 3 z idē vahniṁ namasāgnim sruco 'dhvareṣu
 prayatsu | sruve yakṣad asya mahimānam agneḥ z 4 z t̥svena
 mindrasuprayutsu† | vasuś cetiṣṭho vasudhātamaś ca z 5 z
 dvāro devīr anv asya viśved vratā dadante 'gneḥ | uruvyacasā
 dhāmnā pacyamānāḥ z 6 z te asya vṛṣāṇau divyā na yonā
 uṣasānaktā | imam yajñam avatām adhvarām naḥ z 7 z dāivā
 hotāra imam adhvarām no agner jihvayābhi gr̥ṇītam | kṛṇutam
 nas sviṣṭīm z 8 z tistro devīr barhir edam sadantv idā sarasvati
 mahābhārati gr̥ṇānāḥ z 9 z tan nas turīṣam adbhutam pu-
 rukṣu | tvaṣṭā suvīryam rāyas poṣam vi syatu nābhim asme
 z 10 z vanaspate 'va srjā rarāṇas sumanā devebhyah | agnir
 havyam śamitā sūdayāti z 11 z agne svāhā kṛṇuhi jātaveda
 indrāya bhāgam | viśve devā havir idam juṣantām z 12 z 1 z

In editing this I have followed KS to some extent, parti-
 cularly in the division of stanzas. In 2c possibly 'nakti should
 be read. In 4a Ppp is unique and so doubtful; its sruve in
 4c is also unique, but Edgerton would read sa yakṣad with
 other texts. In 7a vṛṣāṇau does not give a good comparison
 and perhaps should not be suggested; all others yoṣaṇe.

2

(Ś. 5. 28.)

[f. 112a 14] yajuṃṣi yajñe sami svāhāgneṣ pravīdvān iha vo yunaktu yunaktu devas sa[15]vitā prajānan yasmin yajñe sayuja svāhā | indra yukthāmadāni ya[16]jñe asmin pravīdvān pranaktu sayujas svāhā chandānsi yajñam marutas svā[17]hā | māteva putram piprteṣyukta **āiṣā navidā priyo yajūṃṣi śiṣṭāḥ | [18] patnībhir vātehi yuktā yem agan barhiṣā prokṣaṇebhir yajñam tanvānādi[19]tis svāhā | viṣṇur yunaktu bahudhā upāsmin yajñe sayuja svāhā | tvaṣṭā [20] yunaktu bahudhā virūpāsmin. indro yunaktu bahudhā vīryāny asmin. so[f. 112b]mo yunaktu bahudhā payānsy asmin. | bhago yunaktv āśiṣo ny asmāsmiṇ yajñe sa[2]yuja svāhā | āśvinā vrahmaṇetam arvāg vaṣatkāreṇa yajñam vardhayantāu svāhā | [3] vṛhaspate vrāhmaṇoṣy arvān yajñam vayan svāritam yajamānāya dhehi svāhā | [4] z 2 z

Read: yajūṃṣi yajñe samidhas svāhāgniṣ pravīdvān iha vo yunaktu z 1 z yunaktu devas savitā prajānann asmin yajñe sayujas svāhā z 2 z indra ukthāmadāni yajñe asmin pravīdvān yunaktu sayujas svāhā z 3 z chandānsi yajñe marutas svāhā māteva putram piprteha yuktāḥ z 4 z prāiṣā nivida āpriyo yajūṃṣi śiṣṭāḥ patnībhir vahateha yuktāḥ z 5 z eyam agan barhiṣā prokṣaṇībhir yajñam tanvānādītis svāhā z 6 z viṣṇur yunaktu bahudhā tapānsy asmin yajñe sayujas svāhā z 7 z tvaṣṭā yunaktu bahudhā virūpāsmin . . . z 8 z indro yunaktu bahudhā vīryāny asmin . . . z 9 z somo yunaktu bahudhā payānsy asmin . . . z 10 z bhago yunaktv āśiṣo ny asmā asmin yajñe sayujas svāhā z 11 z āśvinā vrahmaṇetam arvāg vaṣatkāreṇa yajñam vardhayantāu svāhā | vṛhaspate vrahmaṇehy arvān yajño ayaṁ svar idaṁ yajamānāya dhehi svāhā z 12 z 2 z

The edited text is assimilated to that of Ś.: the greatest difficulty is in 12d, where it might be possible to read yajñam āyan . . : dhehi at the end of the pāda is somewhat open to suspicion. In 12a and 12c the Ś. readings vrahmaṇā yātam and vrahmaṇā yāhy might be intended.

3

[f. 112b 4] āpaṣ punantu varuṇaṣ punātv aya ca yaṣ pavate viśvadānīm | yajño [5] bhago adhivaktādhivantāgniṣ

ca naṣ pāvayetām sūryasya | daśaśīrṣo daśaji[6]hvārabhe
vīruko bhiṣak. | mā te riṣaṇ khaṇitāsmāi ca tvā khaṇā-
masi | daśarā[7]treṇa kilamasya vīrudhā veda bheṣajam ya-
tas tud abhriyākhanam kilāsam nā[8]śayāmasi te | apsv
anyā virohati dhatvamṇ anyādhi tiṣṭhati | kilāsam anyā
nī[9]nīnaśad varcasānyā sam aṇjatu | ājyena ghr̥tena juhomi
kilāsabheṣajam [10] vīrudhān agnes samkāśe kilāsam nānu
vidyate | piśaṅgam rūpaya bhavati ka[11]kalmāṣam uta
saṁdr̥śi | kilāsa naśyetaṣ paraṣ pra tvā dakṣāmi vīru[12]dhā
yāni prthag utpatanti nakṣattrāṇīva saṁdr̥śi | kilāsam sar-
vam nā[13]śayam no bhivādyema vīrudhā yadi vā puruṣe-
ṣitāt kilāsa pary āja[14]gaṇ namo namasyāmo devān pratyak
kartāram r̥schatu | śīrṣṇas te skandebhyo lalā[15]tāt pari
karṇayoḥ oṣadhyā kilāsam nāśayāmi te | śastā varṇā itya[16]n
arātis sahoṣadhī grīvābhyas tā uṣṇihābhyas kikasābhyo
anūkyāt. | [17] aṇsābhyām te dorbhyām bahubhyām pari
hastayoḥ pr̥ṣṭibhyas te pārśvābhyām śro[18]ṇibhyām sasa |
ūrūbhyām dve ṣṭhīvadbhyām prāpadābhyām | oṣadhyā [19]
varṣajūtayā kilāsam nāśayāma te | śastā varṇā ityan arātis
saho[f. 113a]ṣadhī | gravābhyas ta uṣṇihābhyas kikasābhyo
anūkyāt. aṇsābhyām te dobhyām bā[2]hubhyām pari hasta-
yoḥ | pr̥ṣṭibhyas te pārśvābhyām śronibhyām pari bhaṇsase |
ūrū[3]bhyām dve ṣṭhīvadbhyām pārṣṇibhyām prāpadābhyām |
oṣadyā varṣajūtayā kilāsam nā[4]śayāmase | śastā varṇā
ityanurotis sahāuṣadhi z 3 z

Read: āpaṣ punantu varuṇaṣ punātv ayaṁ ca yaṣ pavate
viśvadanīm | yajño bhago adhvaktādhvaktāgniś ca naṣ pāva-
yetām sūryaś ca z 1 z daśaśīrṣo daśajihva ārabhe vīrudho
bhiṣak | mā te riṣaṇ khaṇitā yasmāi ca tvā khaṇāmasi z 2 z
daśarātreṇa kilāasya vīrudhā veda bheṣajam | yatas tad abhri-
yākhanam kilāsam nāśayāmasi z 3 z apsv anyā vi rohati
dhanvany anyādhi tiṣṭhati | kilāsam anyā nīnaśad varcasānyā
sam aṇjatu z 4 z ājyena ghr̥tena juhomi kilāsabheṣajam | vi-
rudhān agnes samkāśe kilāsam nānu vidyate z 5 z piśaṅgam
rūpe bhavati kalmāṣam uta saṁdr̥śi | kilāsa naśyetaṣ paraṣ
pra tvā dhakṣāmi vīrudhā z 6 z yāni prthag utpatanti na-
kṣattrāṇīva saṁdr̥śe | kilāsam sarvam nāśayan ṭno bhivādyemaṭ
vīrudhā z 7 z yadi vā puruṣeṣitāḥ kilāsam pary ājagan | namo
namasyāmo devān pratyak kartāram rochatu z 8 z śīrṣṇas te
skandebhyo lalātāt pari karṇayoḥ | oṣadhyā varṣajūtayā kilā-

sam nāśayāmi te | śastā varṇā ity tan arātist sahāuśadhiḥ
z 9 z grivābhyas ta uṣṇihābhyas kikasābhyo anūkyāt | oṣa-
dhyā . . . | śastā . . . z 10 z aṁśābhyām te dorbhyām bāhu-
bhyām pari hastayoḥ | oṣadhyā . . . | śastā . . . z 11 z prṣti-
bhyas te pārśvābhyām śronibhyām pari bhaṁśasaḥ | oṣadhyā . . . |
śastā . . . z 12 z ūrubhyām te 'ṣṭhivadbhyām pārṣṇibhyām
prapadābhyām | oṣadhyā varṣajūtayā kilāsam nāśayāmi te |
śastā varṇā ity tan urotist sahāuśadhiḥ z 13 z 3 z

Our 2cd is edited to the form given in Kāuś. 33. 9ab;
our division of stanzas may be wrong here. For 10ab and 13ab
see Ś. 2. 33. 2ab and 5ab (Pāipp. 4. 7. 2 and 6). The ar-
rangement of stt. 9—13 seems correct but it is possible that
13 is not the correct total number of stanzas in the hymn.

4

[f. 113a 4] sahāi[5]va vo hr̥dayāni saha vijñānam astu vaḥ
sendro vṛtrahā karat saha devo vṛha[6]spatiḥ |

Read sahendro vṛtrahā in c.

samānam astu vo hr̥dayam samānam uta ro manah sa-
mānam agnir vo deva[7]s

The right-hand margin has samānā hr̥dayam manah pāṭhaḥ,
with indication that it is to be read after devas.

Read vo in b, and samānam in d; it would be an improve-
ment if we could read for d samānā hr̥dayāni vaḥ (Ś. 6. 64. 3c).

sā rāṣṭram upādhvam | sam jānīdhvam saha hr̥dayāt sarve
sammanam asta va |

Read: samānam rāṣṭram upādhvam sam jānīdhvam sahr̥da-
yāḥ | sarve * * * samānam astu vaḥ z 3 z

This has some similarity to Ś. 6. 64. 1.

naṣṭo [8] vo manyur jir̥ṇe r̥ṣyāt saha | jīvātha bhadrayah
yathā putras pravāvada pitṛ[9]bhyām vadatu priyam |

In a I would read syāt, tho r̥ṣyāt might be considered; in
b remove colon after saha and read bhadrayā; in c pravāva-
dah (= prattling?).

sahāiva vo dhānyāni samānāś paśavaś ca vaḥ saha pr̥thi-
vyām [10] vīrudhas saha vas santv oṣadhīs

Read oṣadhiḥ at the end of d, and punctuate.

saha dīkṣā saha yajño vivāho vas sahāma[11]tiḥ saha prapharvā nṛtyanti saha vastriyasatām |

In b read sahamatiḥ, in c probably nṛtyantu: for d we might read saha vas striya āsatām. This is st. 6.

sahāivo vīryāni sātya[12]ni randhayādhvāi sā patattriṇīm iṣum anyassāi hetis asyata

In ab read sahāiva vo vīryāny asatyāni, tho the last word is somewhat doubtful; also dhve is probable. In c read saha patattriṇīm, in d anyasmāi hetim.

saṁ vaśyāmi su[13]matim madhunā vācamām riraṣaṁ yuṣmākam anye śṛvantūditam saṅgathe jane |

Read vāśayāmi in a, and in b possibly vacasā rīrasan.

[14] yuṣmān amittrā vṛṇutān iṣmān apratijanā uta | yuṣmāi jñātivam preṣṭham tv a[15]mr̥tam martyāya ca |

In ab read amitrā vṛṇutām yuṣmān prati, in c yuṣme; perhaps the rest can stand, but a verb at the end of c would seem better; possibly preṣyantu.

saṁ samidyas samākaram sā yūthā gavām iva | samā-[16]nam astu vo mano jyeṣṭham vijñānam anvataḥ

In a samidhas may be possible, with samākaran; in b read saha; at the end of d perhaps anvita, but invata might also be considered.

yad im yad eṣām hṛdayam tad eṣām [17] hṛdaye bhavāt. | atho yad eṣām hṛdam tad eṣām hṛdi śrutam |

Read im in a, probably hṛdayam in c; śritam in d.

samānam astu vo [18] manaś śreṣṭham vijñānam anvataḥ yad im yad eṣām mana eṣām yāni manānsi ca madhri-[19]yagendra taś chr̥ṇu rathe pādāv ivāhitāu z 4 z

Read: samānam astu vo manaś śreṣṭham vijñānam anvita | yad im yad eṣām mana eṣām yāni manānsi ca | madryag endra tac chr̥ṇu rathe pādāv ivāhitāu z 12 z 4 z

The general arrangement of the last three stanzas is not wholly satisfactory, but it appears fairly certain that the hymn has 12 stanzas.

5

(Ś. 19. 6.)

[f. 113a 19] sahasrabāhu-[20]ṣ puruṣas sahasrākṣās sahasrapāt. | sa bhūmim viśvato vṛtvāty atīṣṭhad daśā-[21] ṅgulam. tribhiṣ padbhir dyām arohat pād asyehābhavat punaḥ tathā vyakrāmud viṣyaṁ [f. 113b] aśanāsayan. | tāvanto sya mahimānas tato jyāyāns ca puruṣaḥ pād asya viśvā [2] bhūtāni tripād asyāmṛtaṁ divi | puruṣa evedaṁ sarvaṁ yad bhūtaṁ yaś ca bhavyaṁ | u[3]tāmṛtatvasyeśvaro yad anyenābhavat sahaḥ yat puruṣaṁ vyadadhuṣ katidhā vyam akalpa[4]yan. mukhaṁ kim asya kim bāhū kim ūrū pādāv ucyete | vrāhmaṇo sya mukhaṁ ā[5]sīta bāhū rājanyo bhavat. madhyaṁ tad astu yad vāiśyaṣ padbhyāṁ śūdro ajāyata | [6]virāḥ āgre samabharad virājo adhi pāuruṣāt. | sa jāto abhy aricyata paścā[7]d bhūmim atho purā | yat puruṣeṇa haviṣā devā yajñam atanvata | vasanto a[8]syāsīd ājyaṁ grīṣma idhmās śarad dhaviḥ | taṁ yajñam prāvṛṣāt prāukṣaṁ puruṣaṁ [9] jātam akramaḥ tena devā ayajanta sādhyā vasavaś ca ye | tasmād aśvā a[10]jāyanta ye ca ke cobhayadataḥ gāvo ha jajñire tasmāt tasmāj jātā ajā-[11] vayah tasmād yajñāt sarvahuta ṛcas sāmāni jajñire | chando ha jajñi[12]re tasmād yajus tasmād ajāyata | tasmād yajñāt sarvahutas sambhṛtaṁ pṛṣadājyaṁ [13] paśūs tān cakrire vāyavyān āraṇyān gramyās ca ye | saptāsyāssan pá[14]ridhayaś tri sapta samidhāṣ kṛtāḥ devā yajñam tanvānā abadhnan puruṣaṁ [15] paśūn | mūrdhno davasya vṛhato aṁsavaś saptatī rājas somasyājāyanta jā[16]tasya puruṣād adhi zz 5 zz anu r zz

Read: sahasrabāhuṣ puruṣas sahasrākṣas sahasrapāt | sa bhūmim viśvato vṛtvāty atīṣṭhad daśāṅgulam z 1 z tribhiṣ padbhir dyām arohat pād asyehābhavat punaḥ | tathā vyakrāmad viṣyaṁ aśanāśasane anu z 2 z tāvanto 'sya mahimānas tato jyāyāns ca pūruṣaḥ | pād asya viśvā bhūtāni tripād asyāmṛtaṁ divi z 3 z puruṣa evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam | utāmṛtatvasyeśvaro yad anyenābhavat saha z 4 z yat puruṣaṁ vy adadhuṣ katidhā vy akalpayan | mukhaṁ kim asya kim bāhū kim ūrū pādāv ucyete z 5 z vrāhmaṇo 'sya mukhaṁ āsīd bāhū rājanyo 'bhavat | madhyaṁ tad asya yad vāiśyaṣ padbhyāṁ śūdro ajāyata z 6 z virāḥ āgre sam abhavad virājo adhi pūruṣaḥ | sa jāto aty aricyata paścād bhūmim atho

purah z 7 z yat puruṣeṇa haviṣā devā yajñam atanvata | va-
 santo asyāsīd ājyaṁ grīṣma idhmaś śarad dhaviḥ z 8 z taṁ
 yajñam prāvṛṣā praukṣan puruṣaṁ jātam agraśaḥ | tena devā
 ayajanta sādhyā vasavaś ca ye z 9 z tasmād aśvā ajāyanta
 ye ca ke cobhayādataḥ | gāvo ha jajñire tasmāt tasmāj jātā
 ajāvayaḥ z 10 z tasmād yajñāt sarvabhūta ̐cas sāmāni jajñire |
 chando ha jajñire tasmād yajus tasmād ajāyata z 11 z tasmād
 yajñāt sarvabhūtas sambhṛtaṁ ̐śadājyam | paśūns tāns cakrire
 vāyavyān āraṇyān grāmyās ca ye z 12 z saptaśyāsan pari-
 dhayas triḥ sapta samidhaś kṛtāḥ | devā yad yajñam tanvānā
 abadhnan puruṣaṁ paśum z 13 z mūrdhno devasya vṛhato aṁśa-
 vas sapta saptatiḥ | rājñas somasyājāyanta jātasya puruṣād
 adhi z 14 z 5 z anu 1 z

This version of this hymn is almost identical with that of Ś.;
 the omission of stanzas 7 and 8 of Ś. is almost surely due to
 accident. When the AV versions are compared with the
 others the similarity of Ś. and Ppp. is the more impressive;
 note particularly our 4c and 11c. Whitney reports some
 variants from two recensions of this hymn given in the ṛcaka
 of the Kāṭhas; in 5b he reports enam for vi of Ś.: note our
 ms. reading vy enam; and I have allowed cakrire to stand
 in our 12c because it is reported from the ṛcaka; these read-
 ings are further indications of close connection between Ppp.
 and Kāṭha texts. In 5d I think the ms. intends ucye, tho
 Roth (quoted by Whitney) read it ucye, which is said to be
 the Kāṭha reading.

6

[f. 113b 16] imām khanāsy ośadhi[17]m adṛṣṭamahanīm
 aham | aśvasyāvo dadāti tvā vāirūpo vājiniṇvati |

Read khanāmy in a, and probably dahanīm aham in b; the rest
 seems good, tho there may be a corruption at the beginning of c.

[18] nāḍṛṣṭā vo jihvās santi na dantā hanvor adhi nāpi
 madhyanyam śiras te yū[19]yam kiṁ kariṣyataḥ zz zz om
 te yūyam kiṁ kariṣyataḥ

Read hanvor in b, and kariṣyatha in d; delete om &c.;
 madhyanyam is given only by native lexicons and may not be
 correct here.

om̐ indrāmittrā [20] indram̐ hatā nu va hyāsti nuñcanam̐
indro vas sarvāsām̐ sākam̐ śakras tr̥ṇeṣu [21] vṛtrahā

For a we may read indrāmitrā indrahata; for b I would adopt Bloomfield's emendation of Kāuś 116. 7c na va ihāstu nyañcanam; in d read tr̥ṇedhu vṛtrahā.

aśvatarān̐ | ayaśśaphān̐ yā indro adhi tiṣṭhati tvāir vo pi
nahye[f. 114a]te mukhānyad uca sarpiṇaḥ

Without the colon pāda a can stand; read yān̐ in b. In c read tāir vo 'pi, and for d probably mukham̐ yad uta sarpam̐. In c a subject for nahyete is needed. In d Edgerton would read sarpiṇām̐.

apinaddham̐ adr̥ṣṭānā mukham̐ pāda dṛter iva | utāi[2]śām̐
jihvā jiṣūntā na dantā han̐nor adhi |

Read adr̥ṣṭānām̐ in a, pādām̐ in b, and han̐vor in d; for jiṣūntā I can see nothing.

avadhikam̐ asṛgādā nyakroḍādā[3]lipsata | abh̥itsam̐ sarve-
śām̐ āmtvāni ye dr̥ṣṭāṣ pr̥thivīkṣikaḥ

I am inclined to accept avadhikam̐ (from a-vadha); for b read ni kroḍādā alipsata. In c read abh̥aitsam̐, for d ye 'dr̥ṣṭāṣ pr̥thivīkṣitaḥ: aṅkān̐ is the best suggestion I can make for āmtvāni. This is st 6.

r̥ṣyā[4]saṣ pāuruṣākṣo darbhāso vīraṇā uta māuñjā adr̥ṣṭās
sāiryās sarve sā[5]kam̐ ni jāsyaca |

With pāuruṣākṣāso we would have a possible form for pāda a; in b read vāirīṇā, in d jasyata. Cf. RV 1. 191. 3bc and 7d.

adr̥ṣṭānām̐ sapta jātā pr̥thivī niṣase mahī | tān̐ indro [6]
bāhubhyām̐ sarvān̐ śakro nupāvapat.

Read jātān̐ in a, and possibly nirmame in b: sarvān̐ in c, nv apāvapat in d.

vayasyantu sapta jātādr̥ṣṭāṣ puruṣā[7]disa | grāvṇānsūn̐
iva somasya tayāham̐ sarvān̐ pra mr̥ṇīmasi |

For ab read vy asyantu sapta jātā adr̥ṣṭāṣ puruṣādaś ca; in c 'ānsūn̐; in d tān̐, tho tayāha would seem good save for the sudden change of meter; the echo of several AV pādas beginning tayāham̐ may have been at work.

ātmajā ye va[8]stijāruṣā ya utodima tebhyaḥ khanāmy
oṣadhiṁ tebhyo bimbī vadhaṣ kṛta |

Read in ab ya ātmajā ye vāsthijā aruṣā; in d kṛtā.

adr[9]ṣtebhyas taruṇebhyo dhavabhya sthavirebhyah ahar-
ṣam ugrām oṣadhiṁ tebhyo bimbī vadhaṣ kṛta z

In b we might perhaps read dhavēbhyas (from dhū); read
ahārṣam in c, and kṛtā in d.

[10] ye ca drṣṭā ye cādrṣṭās titilāmbhyalunānś ca ye |
tenāgne sarvān sandaha [11] krimīn anejito jahi z 1 z

Read: ye ca drṣṭā ye cādrṣṭās titilāś cālinaś ca ye | tenāgne
sarvān sandaha krimīn anejato jahi z 12 z 1 z

7

[f. 114a 11] śītajalāyata śītāvāta [12] upāgantu himenāgni-
nāvṛto himenāgniṣ parivṛtā ta tvā devā uru[13]ndhamnāt
samudriyam ajāvayaḥ

In ab we may read without much hesitation śītajala upāyata
śītāvāta; in d parivṛtaḥ; in e taṁ tvā • urudhārāḥ, and in f
ajāvayan.

himo jaghāna vo jaṁ himo vakṣam hi ma[14]tsati | hi-
mād adhi prayāmasi hime gyavimocanam |

In a read jaṁ, in b vakṣan, in d gñivimocanam.

himavataṁ śadhara[15]nardhendras saptavadhre | avakā
tatra rohatu khale pari bilam tava |

In a himavantam unless himavātaṁ be possible, and śata-
dhāram seems probable; in b possibly ānardhendras: in d
read śāle.

arci[16]ṣ te agne prathamam aṅgānām aparām uta |
grbhāmi vrahmaṇā nāma dhāma[17]dhā paruṣṣaruḥ

In b read aṅgānām aparam, in c grbhāmi, for d dhāma-
dhāma paruṣ-paruḥ.

śītikā nāma te mātā jalāṣo nāma te pitā i[18]ha tvam
antarā bhava bāhikum astu yad rapā

In d read bāhikam and rapaḥ. This is st. 5.

hime jātodake vṛddhā sindhu[19]tas paryābhṛta | tayā te
agrabham nāmāśvam ivāśvāpidhānyā

In b read •bhṛtā, in d •ābhidhānyā.

āmā [f. 114b] nāmāsy oṣadhe tasyās ta nāma jagrabhaḥ |
agastyasya putrāso mā vidhātu puruṣā[2]n mama |

In b read te and jagrabha; vidhyantu would give a good sense to pādas c d.

mā no agne tanvaṁ sā vāsaṁ sya rīriṣaḥ |

Reading mā vāsaṁ asya we have a fairly good meaning. This is all the ms. offers for this stanza, I think; it does not seem to belong with what precedes or follows.

yaṁ tā samudraja vayam ārohā[3]ma svastaye | divas
tādāvāpad rundhārāt samudriyā

In a probably tvā; in c I can only suggest devas tvām avāvapad; for d probably urudhārāt samudriyāt.

apa hiraṇakumbho ha[4]rito vakābhiḥ | parivṛte tenāgnīm
śamayāmasi |

Read hiraṇyakumbho, 'vakābhiḥ and tenāgnīm; In can do nothing more towards restoring the stanza. This is st. 10.

śamayāmy arcir agne śi[5]śas tastumāvidhā | gr̥bhīte dyā-
vāpṛthivī gr̥bhītaṁ pāṛthivaṁ rajah

For b I can offer nothing; the rest is correct.

ni mu[6]ñjeṣu yad udakaṁ ni nadreṣu yad antaraṁ | yat
samudre yat sindhāu tenāgnyam śamayāma[7]si |

The margin corrects to nabhreṣu. I would suggest nir for ni in a and b with abhreṣu in b; a form such as gantu would then have to be understood. In d read tenāgnīm.

vetamasyāvākāyā naḍasya vīraṇasya ca | rohītakasya vṛkṣa-
syā[8]gnīśamanam ud dhare |

Read vetasasyā in a.

āyatī uta jāryo vi te harantu yed rapaṣ parāyatī[9]ṣ pa-
rāvataṁ parā vahantu yat tapaḥ

In a āyatīr seems necessary, and after it something like udadhārā; in b yad rapaḥ before colon.

himasya tvā jarāyunaḥgne para vya[10]yāmasi | śītike śītim
it karo himake himam it kira z 2 z

Read: himasya tvā jarāyunaḥgne parā vyayāmasi | śītike śītam
it karo himake himam it karaḥ z 15 z 2 z

Pādas ab appear Ś. 6. 106. 3ab and elsewhere; Ś. has in b śāle pari.

[f. 114b 11] akr̥ṇvatā lāṅgalena padvatā pathayiṣṇunā |
lāṅgūlaḡṛha [12] carakraṣur vṛkeṇāivam aśvinā |

In a read akr̥ṇvata; for cd °grhyācarkṛṣur vṛkeṇa yavam aśvinā. But a dual in c would be smoother, and we might consider carkarṣathur.

devā etaṁ madhunā saṁyuktaṁ yavaṁ sa[13]rasvatyām
adhu maṇāv acarakraṣu | indra āsīt serapatiś śatakratuṣ
kī[14]nāśāman marutas sudānavah

In b read adhi and acarakraṣu, in c sīrapatiś, in d kināśā
āsan. This stanza appears in Ś. 6. 30. 1, and elsewhere.

hiraṇmayam kalamam sudānavo divya[15]yā kṛtam | ava-
bhṛtam aśvinā sārigham madhu | tato yavo virohat so bha-
va[16]d viśadūṣaṇā |

Omitting sudānavo we would get a good pāda a, but how it got in is not clear; remove colon and read kṛtam: the next pāda is good if avabhṛtam is acceptable as an aorist. In cd read °vy arohat so 'bhavad viśadūṣaṇā. I suspect that we have here the remains of two stanzas, tho I edit them as one.

yavārvāyam saraghāyaṣ prṣāya maśv ābharat. |

Read: yavamayas saraghāyāṣ poṣāya madhv ābharat | tato
° ° z 4 z

I feel fairly certain that the refrain should be understood here as indicated; cf. below, hymn 11 st. 11, for a variant of the stanza. The emendation to poṣāya is somewhat unsatisfactory.

[17] yad vṛkam madhupāvāna savārdhayattam aśvinā |

Read: yad vṛkam madhupāvanam saṁ vardhayattam aśvinā |
tato ° ° z 5 z

This restoration I think is in the right direction.

kāiraṇḍā nāma saratho [18] vṛkasya saṁsyādhi | tato yato
virohat so bhavad viśadūṣaṇā

With saragho pāda a can stand; in b mānsād adhi is the only possibility that occurs to me. Read cd as above.

yad asya [f. 115a] bharatho madhu saraghā sarthaś carat.
sadyas tu sarvato yuvarṁ punar ā dhattam aśvinā

Pāda a can stand; in b sarathā for sarthaś might be considered but it has little to commend it. In c read yavaṁ. Edgerton would read for pāda a yad asyās saragho madhu.

yo vaṁ digdha[2]viddho hidaṣṭopācarat. tīrthe radhram
iva majjantam ut taṁ bharatam aśvināḥ z 3 z

Read: yo vāṁ digdhaviddho 'hidaṣṭa upācarat | tīrthe radhram iva majjantam ut taṁ bharatam aśvinā z 8 z 3 z

9

[f. 115a 3] sa yaṁ vahanty aṣṭāyogā ṣaḍyogā yaṁ caturgavā | sarve te viṣaṁ vidhātām ugro madhyama[4]śīr iva | ya-syāiva prasarpasy aṅgam-aṅgam paruṣ-paruḥ tasmād viṣaṁ vi bādhasva ugro ma[5]madhyamaśīr iva | śakāṁlaṁ cana te yuvānyān hanty oṣadhīḥ yavāid yāvayāyad go[6]r aśvāt puruṣād viṣaṁ yavo rājā yavo bhiṣag yavasya mahimā mahān. yavasya [7] manthaṁ papivān indraś cakāra vīryaṁ | ā bharāmṛtaṁ ghṛtasya puṣpam ā rabha | [8] anabhriṣāto-ṣadhāi idaṁ dūṣayad viṣaṁ ihā yantu digdhaviddhā śūdrā rā[9]janyā uta | cakṣur me sarvā dṛśyate yaṁtu kadā pu-naḥ z 4 z

Read: sa yaṁ vahanty aṣṭāyogā ṣaḍyogā yaṁ caturgavāḥ | sarve te viṣaṁ vi bādhanām ugro madhyamaśīr iva z 1 z yasya yava prasarpasy aṅgam-aṅgam paruṣ-paruḥ | tasmād viṣaṁ vi bādhasva ugro madhyamaśīr iva z 2 z śakāṁlaṁ chinnatti yavo 'nyān hanty oṣadhīḥ | yavo ya āyad yāvayad gor aśvāt puruṣād viṣaṁ z 3 z yavo rājā yavo bhiṣag yavasya mahimā mahān | yavasya manthaṁ papivān indraś cakāra vīryaṁ z 4 z ā bharāmṛtaṁ ghṛtasya ghṛtasya puṣpam ā rabha | anabhrikhātāuṣadhir idaṁ dūṣayad viṣaṁ z 5 z ihā yantu digdhaviddhāś śūdrā rājanyā uta | cakṣur me sarvā dṛśyate yāyanti kadā cana z 6 z 4 z

In 1c vi might well be omitted. St. 2 has appeared as Ppp. 8. 3. 11, and Ś. 4. 9. 4, with variants: in c I have followed Ś. tho we might of course read bādhasvogro. The emendations in 3a and 3c are rather violent but not improbable. In 6cd perhaps sarvān and ya āyanti. In 5b bhara might be read for rabha.

10

[f 115a 10] jīvātave na martave śiras tārabhāmahe | ra-
saṁ viśasya nāvidam udhnaṣ phe[11]na madann iva

Read ta ā in b, and ūdhnaṣ phenam in d. Pāda a as here appears Ppp. 5. 17. 8e, and PB. 1. 5. 18d; RV. 10. 60. 9c has mrtyave. Pādas cd have appeared Ppp. 2. 2. 3.

bhūmyā madhyād divo madhyā bhūmyāmtvād atho divaḥ
madhye pr[12]thivyā yad viṣaṁ tad vācā dūṣayāmasi |

In ab read divo madhyād bhūmyā madhyād.

aśvatthe nihataṁ viṣaṁ kapagle [13] nihataṁ viṣaṁ. śi-
lāyāṁ jajñe tāimātaṣ prathamō viśadūṣaṇī |

In a and b nihataṁ is possible tho nihitam would seem better. In d read °dūṣaṇaḥ; Edgerton would retain °dūṣaṇī, thinking that tāimātaṣ is corrupt.

vi[14]śasyāhaṁ vāirdakasya viśasya dālbhyasya ca | atho
viśasya māitrasya sāmānīm [15] vācam agraḥaṁ |

Read bāirdakasya in a, and śamānīm in d.

tad id vadāmtv arthita uta śūdrā utārya viṣaṇāṁ viśva-
[16]gartānāṁ sarvathāivārasaṁ viṣaṁ

Read in ab vadantv arthitā °utāryāḥ; in d viṣaṁ.

puruṣas tvāmṛta kaṇvo viṣa prathama[17]m āvayam. | ya-
thā tanvāropayas tathāsy arasaṁ viṣaṁ |

With āvayat in b the first hemistich can stand, but I have some doubts about pāda a; pāda b = Ś. 4. 6. 3b (cf. Ppp. 5. 8. 2b). In c tanvo aropayas (nom. pl. of aropi) seems probable to me. This is st. 6.

yad vo devā [18] upacikā ud vemaṁ śuśiraṁ dadhuḥ ta-
trāmṛtamyāsiktaṁ uś cā[f. 115b]kārārasaṁ viṣaṁ

In b read yad vedhaṁ suśiraṁ, in c °mṛtasya; for d tac cakārārasaṁ viṣaṁ. For pāda a cf. Ś. 6. 100. 2a; on upacika see Ppp. 1. 8. 4. Our cd have appeared as Ppp. 5. 8. 8cd.

śakuntika me vṛavīd viṣapuṣpaṁ dhayantikā na ropayati
na sāda[2]yaty arasaṁ sāravyaṁ viṣaṁ z abhy apaptāni
durgāṇi sārīś śakunayo yathā |

For a read śakuntikā me vṛavīd, in d śaravyaṁ viṣaṁ; in e probably apaptan. The last two pādas seem best placed in this stanza. Pādas abc have appeared Ppp. 4. 19. 6.

[3] ihendrānīm varuṇānīm sinīvālīm krukōṣyām grhāñ śū-
raputrām de[4]vaṃ yācāmo viṣadūṣaṇam |

For krukōṣyām at the end of b I see nothing, unless it might be a form kruś: in c read śūraputrām, and in d *dūṣaṇam.

ālakam vyālakam yāvaṃ jālpa jigī[5]mahe | carad viṣam
yavā bhiṣag vayam iśchāsāmahe

Probably pāda a can stand; in b we might read kalpaṃ and take jigīmahe as a formation from gā (to go) after the manner of mīmīte from mā. In c śarād and yavād seem probable; in d possibly ic chāsāmahe, but this is very doubtful.

astā dyāur athāt pr̥thi[6]vy asthād viśvam idam jagat. |
asthur viśvasyāropayo anaḍvāhaṣ kṛṣā[7]yavaḥ

Read asthād and asthāt in a; in c I would read viśasyā*, which is supported by the reading of a similar stanza on f. 251b whose pādas cd are asthur viśasya bhitayaṣ pratikūla ivābalaḥ. For pādas ab see Ś. 6. 44. 1; 77. 1; Ppp. 3. 40. 6.

yāvat sūryo vitapati yāvaś cābhi va paśyati | tenāham
indra [8] tat tena kṛṇomy arasaṃ viṣam ud viṣam arasaṃ
viṣam adhobhāge rasaṃ viṣam z [9] z 5 z

Read: yāvat sūryo vitapati yāvac cābhi vipaśyati | tenāham
indra tat tena kṛṇomy arasaṃ viṣam | tad viṣam arasaṃ viṣam
adhobhāge rasaṃ viṣam z 12 z 5 z

The division into stanzas is not wholly satisfactory; in particular one may suspect that two pādas have been lost before yāvat sūryo.

11

[f. 115b 9] mātariśvā sam abharad dhātā sam adhāt paruḥ
indrāgnī a[10]bhy arakṣatām tvaṣṭā nābhim akalpayat.
bhagas tvābhy anakṣad rudras te asu[11]m ābharat. rātrīs
tvābhy agopāya sā tvaṃ bhūte ajāyatām. | dyāu[12]ṣ ṭāyur
gopāyad antarikṣam amuṃ tava | mātā bhūtasya bhavyasya
pr̥thi[13]thivī tvābhi rakṣatu | yām tvā devās sam adadus
sahasvapuruṣaṃ sa[14]tīm | sāje vittam asyejam apāja vyajā
viṣam yāṣ purastāt pra[15]syandante divā naktam ca yoṣitaḥ
āpaṣ puras sravantīs tā ubhe vi[16]śadūṣaṇī | ātaṣpas te
varṣam āsīd agniś chāyābhavat tamaḥ | [17] ulvaṃ te abhram
āsīt sā tvaṃ bhūte ajāyatām. || gandharvas te mūlam āsīs

chākhāpsarasas tava | [f. 116a] marīcīr āsaṁ pūrṇāni sinīvālī
 kulaṁ tava | ajarā devādatur amṛ[2]taṁ martyeṣv ā | ta-
 syāitad agram ādade tad u te viśadūṣaṇaṁ z anabhraū kha-
 namā[3]naṁ vipraṁ gambhīrepsaṁ bhiṣak cakṣur bhiṣak
 khane tad u te viśadūṣaṇaṁ | yāṣ pu[4]rastād vitiṣṭhanti
 gāvaṣ pravrajīnīr iva | amṛtasyeva vāsy ato hāsy a-[5]
 rundhati yomayas svaraghāyā prṣāya madhv ābharat. | tato
 yavaṣ prajā[6]yatas so bhavad vimadūṣaṇā | yavasyāitat
 palālino godūmasya ti[7]lasya ca | vriher yavasya vasadāi-
 vena kṛṇomy arasaṁ viṣaṁ | mahī[8]yonyo samudras syān
 na nirdaṁ nṛcāyava | tāṁ devā guhyāṁ āmī[9]nāṁ samu-
 drās ca ud ābharaṁ | samudrās ca udābhṛtya utāma puṣka-
 [10]rādaduḥ asyāṣ prthivyā devyās cakṣur ākāśyam asi vi-
 śadū[11]ṣaṇaṁ z 6 z anu z 2 z

Read: mātariśvā sam abharad dhātā sam adadhāt paruḥ |
 indrāgni abhy arakṣatām tvaṣṭā nābhīm akalpayat z 1 z bha-
 gas tvābhy arakṣad rudras te asum ābharat | rātris tvābhy
 agopāyan sā tvaṁ bhūte ajāyathāḥ z 2 z dyāuṣ ṭa āyur go-
 pāyad antarikṣam asum tava | mātā bhūtasya bhavyasya prthivi
 tvābhi rakṣatu z 3 z yām tvā devās sam adadhus sahasrapu-
 ruṣāṁ satim | sāje vittam āsyenam apāja vyaja viṣam z 4 z
 yāṣ purastāt prasyandante divā naktam ca yoṣitaḥ | āpaṣ pu-
 rastāt sravantī tā u te viśadūṣaṇīḥ z 5 z ātapas te varṣam
 āsīd agniḥ chāyābhavat tava | ulbhaṁ te abhram āsīt sā tvaṁ
 bhūte ajāyathāḥ z 6 z gandharvas te mūlam āsīd chākhāpsa-
 rasas tava | marīcīr āsaṁ pūrṇāni sinīvālī kulaṁ tava z 7 z
 ajarā devā ādadhur amṛtaṁ martyeṣv ā | tasyāitad agram
 ādadhe tad u te viśadūṣaṇam z 8 z anabhrayaḥ khanamānā
 viprā gambhīre pasāḥ | bhiṣak cakṣur bhiṣak khaṇaṁ tad u
 te viśadūṣaṇam z 9 z yāṣ purastād vitiṣṭhanti gāvaṣ pravra-
 jīnīr iva | amṛtasyeva vā sy ato hāsy arundhati z 10 z yava-
 mayas saraghāyāṣ poṣāya madhv ābharat | tato yavaṣ prajā-
 yata so 'bhavad viśadūṣaṇaḥ z 11 z yavasyāitat palālino go-
 dhūmasya tilasya ca | vriher yavasya dāivena kṛṇomy arasaṁ
 viṣam z 12 z mahīyonāu samudras syān tna nirdaṁ nṛcāya-
 vaḥ | tāṁ devā guhyāṁ āsināṁ samudrāc cod ābharan z 13 z
 samudrāc codābhṛtyot tāṁ puṣkarā adadhuḥ | asyāṣ prthivyā
 devyās cakṣur ākāśyam asi viśadūṣaṇam z 14 z 6 anu 2 z

With our 9ab cf. Ppp. 8. 8. 9ab (= Ś. 19. 2. 3ab); it would
 seem that somewhere in the transmission of the text an attempt

was made to put the adjectives of these pādas into the neuter, harking back perhaps to the previous stanza. St. 11 here is almost identical with st. 4 of hymn 8. I feel doubtful about several of the suggestions offered, particularly in 13a. Edgerton would suggest for 14ab samudrāc codabhratota tām puṣkaram dadhuh, or something similar.

12

[f. 116a 11] samānam artham pāryanti [13] devā rūpo rū-
paṁ tapasā vardhamānā | ud āditām abhi maṁ vi[14]ṣanti
tad eko rūpaṁ amṛtatvam eṣām

In a read pārayanti, in b rūpaṁ-rūpaṁ and vardhamānāḥ:
in c read tad ādityam and saṁ viṣanti, in d ekarūpaṁ and
eṣām.

devo devebhir āgamaṁ maṁ[15]haṁ no aditiṣ pitā supṛita
jātavedasam ekarūpo guhā bhavaṁ

In a read āgaman, in b maṁhan: for c probably supṛito
jātavedās san, in d bhavan.

[16] ātithyam agnir avatu deva ubhayebhiṣ pitṛbhis saṁ-
vidānaḥ | mahā[17]n mariyā upa bhakṣam āgam maṁ gur-
bhādityām niviṣṭavahniḥ

In c possibly variyāṁ may be read, and āgan; pāda d prob-
ably begins with saṁ and has ādityān, but I cannot make
any thing of gurbh unless gūrta (aorist) is acceptable.

tāvi[18]ṣanti puruṣam śayānam prāṇā niṣtvā niṣasanty enam
te no rātryā [19] sumanasyamānāḥ ahvā rakṣāntv ahrṇi-
yamānām |

Read: ta āviṣanti puruṣam śayānam prāṇā viṣtvā ni śama-
yanty enam | te no rātryā sumanasyamānā ahnā rakṣantv
ahrṇiyamānāḥ z 4 z

The suggestion in b is somewhat bold but I have consider-
able confidence in it.

paśubhyo na[20]ṣ paśupataye mṛḍas sarvasyo nir hāya-
tām mā naṣ prāṇo pu ri[f. 116b]riṣaḥ

In a I think we should read paśupate: in d read prāṇopa.
The remainder I cannot restore; there are only nine syllables
out of which to make two(?) pādas.

vāyus satye dhiśrutah prāṇāpānām abhirakṣam pradāyur
edi [2] mām | devā yattā prajāpatā sādityāś ca yemire |

In a read 'dhiśrutah for b possibly prāṇāpānāv abhirakṣan;
for c possibly pradadad āyur eti mām; in d yatah prajāpatyāh.

The grouping of these pādas into one stanza is not wholly
certain, and throughout the rest of the hymn there are dif-
ficulties in the division into stanzas.

pūṣā raśmiṣu [3] yattādityo viṣṇur ākrame sva roham
diva rohati |

Read: pūṣā raśmiṣu yatah | ādityo viṣṇur ākrame svā rohan
divam rohati z 7 z

pra yātu devas savi[4]tu sarve tvaṣṭā rūpāni piśātu
aṇjanto madhunā payo

Read savitā in a; I would delete sarve, and have the next
three words stand as pāda b (= Ś. 5. 25. 5b). For c perhaps
we may read aṇjanto madhunā payah, but yuñjanto would be
better.

atandram yātu[5]m aśvinām viśve devāḥ prayātanādi-
tyāssas sajoṣasaḥ puraḥ pa[6]ścāt svastaye |

Read: atandram yātam aśvināu viśve devāḥ prayātana |
ādityāsas sajoṣasaḥ puraḥ pascāt svastaye z 9 z

vrahma varma vṛhaspatis saṃgavo no bhi rakṣatu | devo
de[7]vāiś purohitā | maruto vṛṣṇyā nāgamat satyadharmāṇa
ūtaye |

In b read 'bhi; in d possibly na āgamant; I would remove
the colon after pāda c. In b saṃgave would be somewhat
smoother.

a[8]parāhneṣu jindhataḥ indro rājā divas pari rahan mi-
māya tiṣṭhasi | [9] sa nāimāḥ kalpayād diśaḥ z 1 z

Read: aparāhneṣu jinvita indro rājā divas pari | rohan mi-
māya †tiṣṭhasi sa na imāḥ kalpayād diśaḥ z 11 z 1 z

Pāda d would be improved by omitting na.

13

Ś. 5. 30. 1—10.

[f. 126 b 9] āvatas te parāvataḥ pa[10]rāvatas ta āvata |
iheva bhava mā nu ga mā pūrvān anu gā gatā | na [11]

muṁ badhnāmi te dṛḍham yas tvābhi ceruṣ puruṣaḥ so
 yad aruṇo danaḥ [12] unmocanapramocane ubhaya vādā
 vadāmi te | yadadrohita śepi[13]ṣe strī puṁse cityā z yad
 enaso mātariktāś cheṣe pitṛṣutād uta | [14] unmocanapramo-
 cane | ubhaya vācā vadāmi te | yat te mātā ya[15]t te pitā
 jāman bhrātā ca sarjata | pratyak chevasya bheṣajaradaṣṭim
 [16] kṛṇomi te | yehi yehi punar ehi sarveṇa sanasā saha |
 śa[17]to yamasyasānu gādhi jīvapurā hi | anuhataḥ punar
 ehi vidvā[18]udayanam pathaḥ ārohaṇas ākramaṇam jīvato
 jīvato yanam sā [19] bibhen na pariṣyasi jaradaṣṭir bhavi-
 syasi nir vocamam yakṣmas aṅge[20]bhyo aṅgajvaram tava |
 śīrṣarogam aṅgarogam yaś ca te hrdayāmaya | ya-[f. 117a]
 yakṣma śyenāiva prāpattatād vācānuttah parastam ṛṣi
 bodhapratibodhāv asva[2]pno yaś ca jāgavi | te te prāṇasya
 goptāro divā svapnam ca jāgratu z 2 z

Read: āvatas te parāvataḥ parāvatas ta āvataḥ | ihāiva bhava
 mā nu gā mā pūrvān anu gā gatān asuṁ badhnāmi te dṛḍham
 z 1 z yat tvābhiceruṣ puruṣaḥ svo yad aruṇo janaḥ | unmoca-
 napramocane ubhe vācā vadāmi te z 2 z yad dudrohitha śe-
 piṣe striyāi puṁse acityā | unmo° ° z 3 z yad enaso mā-
 trkṛtāc cheṣe pitṛṣutād uta | unmocanapramocane ubhe vācā
 vadāmi te z 4 z yat te mātā yat te pitā jāmir bhrātā ca sar-
 jata | pratyak chevasya bheṣajam jaradaṣṭim kṛṇomi te z 5 z
 ehy ehi punar ehi sarveṇa manasā saha | dūtāu yamasya mānu
 gā adhi jīvapurā ibi z 6 z anuhūtaḥ punar ehi vidvān uda-
 yanam pathaḥ | ārohaṇam ākramaṇam jīvato-jīvato yanam z 7 z
 mā bibher na pariṣyasi jaradaṣṭir bhaviṣyasi | nir avocam aham
 yakṣmam aṅgebhyo aṅgajvaram tava z 8 z śīrṣarogam aṅgaro-
 gam yaś ca te hrdayāmayah | yakṣmaś śyena iva prāpatad
 vācānuttah parastaram z 9 z ṛṣi bodhapratibodhāv asvapno
 yaś ca jāgrviḥ | tāu te prāṇasya goptārāu divā svapnam ca
 jāgratuḥ z 10 z 2 z

The text is edited to a fairly close accord with that of Ś.
 In 1a Ppp. is better; in 4b Ś. has pitṛkṛtāc ca yat; 5c seems
 possible as given, but might well be only a corruption of the
 Ś. form; in 6c sado would seem good and nearer to our ms.;
 in 10cd Edgerton would read te te ° goptāro ° ° jāgratu;
 in 10d Ś. has naktaṁ ca jāgrtām. Other variants are not
 striking.

The ms. clearly indicates the end of a hymn here, and

there seems to be justification for it in that the next stanza (Ś. 11) has somewhat the tone of an opening stanza. With some hesitation I keep the division.

14

(Ś. 5. 30. 11-17.)

[f. 117a 3] ayam agnir upasadya iha sūrya ud etu te | ud ehi mṛtyor gambhīrat kṛśchrā[4]ś cit tamasas pari | namo yamāya namamo stu mṛtyave namaṣ piturbhyaḥ uta [5] ye nayanti | utapāriṇasya yo veda tvam agniṁ puro dadhe | āitu prāṇa āi[6]tu mana āitu cakṣur atho balaṁ | śārīramam asya saṁ vidā tat padbhyāṁ [7] pratiṣyatu | prāṇenāgnaya cakṣuṣā saṁ sṛjemaṁ samīraya | tanvā [8] saṁ sṛjanena vottthāmṛtasya mā mṛta mo ṣu bhūmigrho bhuvāt. | mā te prāṇa [9] upa dasaṁ māvāno pa dhāya te | sūryas tvādhīpatir mṛtyor ud āyaśchāti rāsmi[10]bhiḥ | imāntar vadaty ugrā jihvā maṇiṣpadā tātayā romaṁ vi nayāsaḥ | [11] śataṁ romīc ca uksanā | ayam lokaṣ priyatamo devānām aparājitaḥ [12] tasmāi tvam iha jajñiṣe adṛṣṭaṣ puruṣa mṛtyave | tasmāi tvāni hveyāma[13]si mā purā jaraso mṛdhā z 3 z

Read: ayam agnir upasadya iha sūrya ud etu te | ud ehi mṛtyor gambhīrat kṛcchrāc cit tamasas pari z 1 z namo yamāya namo 'stu mṛtyave namaṣ pitrbhya uta ye nayanti | utpāriṇasya yo veda tam agniṁ puro dadhe <smā ariṣṭatātaye> z 2 z āitu prāṇa āitu mana āitu cakṣur atho balaṁ | śārīram asya saṁ vidāṁ tat padbhyāṁ pra tiṣṭhatu z 3 z prāṇenāgne cakṣuṣā saṁ sṛjemaṁ samīraya tanvā saṁ sarjanena | vetthāmṛtasya mā mṛta mo ṣu bhūmigrho bhuvāt z 4 z mā te prāṇa upa dasaṁ māvāno 'pi dhāyi te | sūryas tvādhīpatir mṛtyor ud āyacchatu rāsmibhiḥ z 5 z iyam antar vadaty ugrā jihvā paṇiṣpadā | tayā rogaṁ vi nayāmaś śataṁ ropīś ca takmanaḥ z 6 z ayam lokaṣ priyatamo devānām aparājitaḥ | yasmāi tvam iha jajñiṣe diṣṭaṣ puruṣa mṛtyave | tasmāi tvānu hveyāmasi mā purā jaraso mṛthāḥ z 7 z 3 z

The variations from Ś. here are few and not important; the restoration of the end of 2d seems necessary. In 3d we might well read prati as in Ś.; in 7d adṛṣṭaṣ as in our ms. does not seem possible.

15

(Ś. 5. 17. 1-7, 10, 11.)

[f. 117a 13] tam vadam prathā vrahmakilvi[14]ṣe kūpāras salilo mātariśvā | vidūharas tapa ugram mayobhuva apo [15] po devīṣ prathamajā ṛtasya somo rājā prathamō vrahmajāyām punaḥ prāyaścha[16]d ahṛṇīyamānaḥ anvantitvā varuṇo mittro āsīd agnir hotā hasta[17]grhṇā nināya | hastenāiva grāhya ādir asyā vrahmajāyēti ced avocat. [18] na dūtāya prahyātasta eṣā tathā rāṣṭre gupitaṁ kṣattriyasya | yām ā[19]hus tārakām vikeśīdat prāgāmam avapabhyamānā sā vrahmajāyā pra [f. 117b] tinotu rāṣṭraṁ yatra prāpāddi śamu ulkakhīmām vrahmacārī carati vevīṣa[2]d viṣas sa devānām bhāvaty ekam aṅgam tena jāyām anv avindad vṛhaspatis so[3]mena nihatām juhvaṁ na devāḥ devā etasyāpajayāntu pūrve saptarṣaya[4]s tapas te ye niṣeduh bhīmā jāyā vrahmaṇasyāpinihitā dugdhām da[5]dāti parame vyoman. | ya garbhāvapabhyante jagad yaś cāpilupyate | vīrā [6] ye hanyonte mitho vrahmajāyā hinasti tām. | sarva garbhāṣ pra vyathante ku[7]mārā daśamāsyā asmin rāṣṭre niruddhyate vrahmajāyādityā punar vāi de[8]vā adadus punar manuṣyā uta | rājānas satyaṁ kṛṇvāno vrahmajāyām na pu[9]nar daduh | yo punardāya vrahmajāyām kṛtvā devāir nakilviṣaṁ ūrjaṁ pr[10]rthivya bhaktobhagāyam upasate z 4 z

Read: te 'vadan prathamā vrahmakilbiṣe 'kūpāras salilo mātariśvā | vidūharās tapa ugram mayobhuva āpo devīṣ prathamajā ṛtasya z 1 z somo rājā prathamō vrahmajāyām punaḥ prāyacchad ahṛṇīyamānaḥ | anvantitā varuṇo mitra āsīd agnir hotā hastagrhyā nināya z 2 z hastenāiva grāhya ādhir asyā vrahmajāyēti ced avocat | na dūtāya praheyā tasta eṣā tathā rāṣṭraṁ gupitaṁ kṣatriyasya z 3 z yām āhus tārakām tvikeśīdat prāggrāmam avapadyamānām | sā vrahmajāyā pra dunoti rāṣṭraṁ yatra prāpādi śaśa ulkaśmān z 4 z vrahmacārī carati vevīṣad viṣas sa devānām bhavaty ekam aṅgam | tena jāyām anv avindad vṛhaspatis somena nītām juhvaṁ na devāḥ z 5 z devā etasyām ajāyanta pūrve saptarṣayas tapas te ye niṣeduh | bhīmā jāyā vrahmaṇasyāpanitā durdhām dadhāti parame vyoman z 6 z ye garbhā avapadyante jagad yac cāpalupyate | vīrā ye hanyante mitho vrahmajāyā hinasti tām z 7 z sarve garbhāṣ pra vyathante kumārā daśamāsyāḥ | yasmin rāṣṭre niruddhyate

vrahmajāyācittyā z 8 z punar vāi devā adaduṣ punar manu-
ṣyā uta | rājānas satyaṁ kṛtvā vrahmajāyāṁ punar daduḥ
z 9 z punardāya vrahmajāyāṁ kṛtvā devāir nikilbiṣam | ūrjam
prthivyā bhaktvorugāyam upāsate z 10 z 4 z

This text agrees almost entirely with that of Ś.; our 8a b are new, and 8cd = Ś. 12cd. In 4a Ppp. probably has a variant from the Ś. text tārakāiṣā vikeṣīti; except for the lack of iti, vikeṣī ruk would seem good; in 4b Ś. has duchu-
nām grāmam. In 6a Ś. has avadanta.

The fact that R.V. 10. 109 has seven of these stanzas (lack-
ing our 4, 7, and 8) makes it reasonable to follow the Ppp. ms. in counting this as a separate hymn. Ś. 5. 17 has been
recognized as a composite hymn.

16

[f. 117b 10] na tatra dhenu drohe [11] nānaḍvān sahate
dhuraṁ vijāni yatra vrāhmaṇo rātriṁ vasati pāpayā | [12]
na varṣam maitrāvaruṇam vrahmajyāṁ abhi varṣati | āsmāi
samitiṣ kalpate [13] na mittram nayate vaṣam | asuṇmatī
carati vrahmajāyāṁ śālam paṅktiṣ pra[14]diśaś catasraḥ yaḥ
kṣatriyaṣ punar enām dadātu sa divo dārām yayā[15]tu
prapīṇām | yo punardāya | vrahmajāyāṁ rājā kalpe na pa-
dyate | du[16]ryoṇo smā oṣadhīr yākāśyābhivapaśyati viṣam
uṣṇāty apā vi[17]ṣam uṣṇāti vīrudhām yo vrahmajāyāṁ na
punar dadāti tasmāi devās su[18]dhiyaṁ digdham asyām |
tat padayo diśa striyāṣ pūrve vrāhmaṇā vrahmā [f. 118a]
ced dham agraḥīṭ sa eva patir ekadhā vrāhmaṇeva patin
na rājā nota vāiśyat tat sū[2]ryaṣ pravruvann ayatu pañca-
bhyo mānavebhyaḥ z 5 z

Read: na tatra dhenur dohyā nānaḍvān sahate dhuram | vi-
jānir yatra vrāhmaṇo rātriṁ vasati pāpayā z 1 z na varṣam
maitrāvaruṇam vrahmajyam abhi varṣati | nāsmāi samitiṣ kal-
pate na mitram nayate vaṣam z 2 z ṭasuṇmatī carati vrahma-
jāyā śālam paṅktiṣ pradiśaś catasraḥ | yaḥ kṣatriyaṣ punar
enām dadātu sa divo dārām yayātu prapīṇām z 3 z punar-
dāya vrahmajāyāṁ rājā kalpe na padyate | duryoṇe smā oṣa-
dhīr yākāśyābhivapaśyati z 4 z viṣam uṣṇāty apām viṣam uṣṇāti
vīrudhām | yo vrahmajāyāṁ na punar dadāti tasmāi devās
svadhitim digdham asyān z 5 z uta yat patayo daśa striyāṣ

pūrve 'vrāhmaṇāḥ | vrahmā ced dhastam agraḥīt sa eva patir
ekadhā z 6 z vrāhmaṇa eva patir na rājā nota vāiśyaḥ | tat
sūryaḥ pravruvann eti pañcabhyo mānavebhyah z 7 z 5 z

St. 1 is Ś. 5. 17. 18; st. 2 is Ś. 5. 19. 15; stt. 6 and 7 are
Ś. 5. 17. 8 and 9. In 1a Edgerton suggests dohāya which is
in some ways better than dohyā; in 3c he would read dive,
and perhaps dhārām. In 3c dadāti might be read; the whole
stanza is unclear to me.

17

(Ś. 5. 18, in part.)

[f. 118a 2] nāitām te devādadu[3]s tubhyam nr̥pate attave
mā vrāhmaṇasya rājanya gām jighatso nādyāḥ akṣa[4]dugdho
rājanyaḥ pāpānmam aparājitaḥ | sa vrāhmaṇasya gām adya-
tadvyā [5] jivāni mā śvā nir vāi kṣattram nayati hanta
varco gnir vālabdhaḥ pṛtannotu rāṣṭram [6] yo vrāhmaṇam
devabandhum hinasti tasya pitṛṇām apy etu lokam. | devapī-
[7]yūś carati martyeṣu garagīrtyo bhavaty asthibhūyām yo
vrāhmaṇam manyate anna[8]m eva sa viśasya pivati taimāta-
syā viśam sa pivati taimātam paśyann agniṁ pra [9] sīdati | yo
vrāhmaṇasya śraddhanam abhi nāra manyate satāpāsthā ni
śīda[10]ta tām na śikhānotā niṣkidam anna yo vrahmaṇā
nandas sādva anamīta manya[11]te | ya enām hanya mṛda ma-
nyamāno devapī banakāmo na cintā san taśce [12] andho
hr̥daye agni bandho ubhāinaṁ daṣṭo nabhasī carantaṁ | na
vrāhmaṇo [13] hiṁsitavāgneṣ priyatamā tanūḥ somo hy
asya dāyāda indro syābhiśa[14]stipāt. | agnir vāi naḥ pada-
vāya somo dāyāda ucyate | jayatābhi[15]śasta indras tat
satyam devasamhitam | āviṣṭitaghahaviṣā prajākūr i[16]va
śarmaṇā | vrāhmaṇasya rājanyas tṛpsīṣā gaur anādyah
z 6 z

nāitām te devā adadus tubhyam nr̥pate attave | mā vrāhma-
ṇasya rājanya gām jighatso 'nādyām z 1 z akṣadrugdho rā-
janyaḥ pāpa ātmaparājitaḥ | sa vrāhmaṇasya gām adyād adya
jivāni mā śvaḥ z 2 z nir vāi kṣattram nayati hanti varco 'gnir
ivālabdhaḥ pra dunoti rāṣṭram | yo vrāhmaṇam devabandhum
hinasti na sa pitṛṇām apy etu lokam z 3 z devapīyus carati
martyeṣu garagīrno bhavaty asthibhūyān | yo vrāhmaṇam ma-
nyate annam eva sa viśasya pivati taimātasya z 4 z viśam

sa pibati taimātaṁ paśyann agniṁ pra sīdati | yo vrāhmaṇa-
sya sad dhanam abhi nārada manyate z 5 z śatāpāsthā ni
śīdata tāṁ na śaknoti niṣkhidam | annaṁ yo vrahmaṇāṁ
nandan svādv admīti manyate z 6 z ya enāṁ hanyān mrdum
manyamāno devapiyur dhanakāmo na cittāt | saṁ tasyendro
hrdaye agniṁ indha ubhe enaṁ dviṣto nabhasī carantam z 7 z
na vrāhmaṇo hinsitavyo 'gneḥ priyatamā tanūḥ | somo hy
asya dāyāda indro 'syābhiśastipāḥ z 8 z agnir vāi naṣ pada-
vāyaḥ somo dāyāda ucyate | jayate 'bhiśasta indras tat satyaṁ
devasaṁhitam z 9 z āviṣṭitāghaviṣā prdākūr iva carmaṇā | vrā-
hmaṇasya rājanya trṣṭaiṣā gaur anādyā z 10 z 6 z

The text as edited is verbally fairly close to that of Ś.
For 6a Ś. has śatāpāsthāṁ ni girati, and 6c has malvas for
our nandan (ms. nandas). For 9cd Ś. has (in its st. 14) han-
tābhiśastendras tathā tat vedhaso viduḥ; it would improve our
text to read 'bhiśastim. St. 5ab is new; cd = Ś. 5. 19. 9cd.
Ś. 5. 18. 8—12 and 15 do not appear in this hymn according
to our ms.; all but 12ab appear in the next hymn. There
is no reason to object to the Ppp. arrangement except that
the number of stanzas in the hymn is less than the norm for
this Book 9.

18

(Stanzas from Ś. 5. 18 and 19.)

[f. 118a 17] iṣur iva digdhā nṛpate prdākūr iva gopate | sā vrā-
hmaṇasyeṣun di[18]gdhā tayā vidhyatu pītayā | tīkṣṇa iṣavo
vrahmaṇā hetisanto yām assa[19]nti śarvyāṁ ni sā mṛṣāṁ |
anūbhāyati tapasā manyunā cota d*rād abhinda[f. 119a]nti
te tayā | jihvā bhyā bhavati kunmalaṁ vāṁ naḍikā dantā
tapasāsiddhi[2]gdhā tebhīr vrāhma vidyātu devapiyaṁ
nirjalāi vanurbhir devajūteḥ ye vrā[3]hmaṇaṁ hinsitāras
tapasvinaṁ maṇiṣiṇaṁ vrahmacaryeṇa śrāntaṁ ava[4]nti-
mad bhavitā rāṣṭram eṣāṁ tapasāiva nihataṁ nānu vetu
ye sahasram arā[5]jāṁ āsāṁ daśatād uta tebhyaṣ pra vra-
vīmi tvā vāitahavyāṣ parābhuvāṁ gāu[6]r eva tān hanya-
mano vāitavyāṁ ivācarat. | ye keśaraprāpuṁdāyaś caru-
mā[7]dā upecaraṁ abhimātrā jāyanti nod ivi divi pasprśam
sṛga hiṁ[8]satvā vrahmīm amumbhavyaṁ parābhuvāṁ | ye
vṛhatsāmānam āṅgirasam āpa[9]yaṁ vrāhmaṇaṁ janāḥ |

tetvak stokām ubhayādan yat stokāny āmayat. | [10] ye vrāhmaṇam pratyussthīvam yaś cāsmāi śulkam īsire | astras te madhye kūlyā[11]yāś keśān akhādantāsate | aṣṭāpadī caturakṣī catuśśrotā ca[12]turhanuḥ dvijihvā dviprāṇā bhūtvā sā rāṣṭram avi dhūnute z [13] z 7 z

In f. 119a 1 the margin corrects bhyā to dyā and ddi to di.

Read: iṣur iva digdhā nṛpate prdākūr iva gopate | sā vrāhmaṇasyeṣur digdhā tayā vidhyati pīyataḥ z 1 z tikṣṇeṣavo vrāhmaṇa hetimanto yām asyanti śaravyām na sā mṛṣā | anuhāya tapasā manyunā cota dūrād ava bhindanti te tayā z 2 z jihvā jyā bhavati kulmalaṁ vān nāḍikā dantās tapasā sudigdhāḥ | tebhīr vrahmā vidhyāti devapīyūṁ nirjalāir dhanurbhīr devajūtāiḥ z 3 z ye vrāhmaṇam hiṁsitāras tapasvinam manīṣiṇam vrahma-caryeṇa śrāntam | avartimad bhavitā rāṣṭram eṣām tapasāiva nihataṁ tñānu vetuḥ z 4 z ye sahasram arājann āsan daśaśatā uta | tebhyaḥ pra vṛavīmi tvā vāitahavyāḥ parābhavan z 5 z gāur eva tām hanyamānā vāitahavyāḥ ivācarat | ye tkesara-prāpūmdāyaś caramājām apeciran z 6 z atimātrā ajāyanta nod iva divam asprśan | prajāṁ hiṁsitvā vrāhmaṇim asaṁbhavyam parābhavan z 7 z ye vṛhatsāmānam āṅgirasam ārpayan vrāhmaṇam janāḥ | tētvak stokām ubhayādan yat stokāny āmayat z 8 z ye vrāhmaṇam pratyussthīvan ye cāsmāi śuklam īsire | asnas te madhye kūlyāyāś keśān khādanta āsate z 9 z aṣṭāpadī caturakṣī catuśśrotā caturhanuḥ | dvijihvā dviprāṇā bhūtvā sā rāṣṭram ava dhūnute z 10 z 7 z

St. 4 is new. Ś. 5. 18. 11b has avātirat which perhaps should be read in Ppp. 6b; and 6c looks very like a corruption of the form in Ś. The Ś. reading of 5. 19. 2cd is petvas teṣām ubhayādam avis tokāny āvayat; perhaps this should be read in Ppp. st. 8, with ubhayādann as emended by Whitney.

19

(Of. Ś. 5. 19.)

[f. 118b 13] vrahmagavī paśyamānā yāvat sābhi vajaṅga-he | te[14]jo rāṣṭrasya nir hanti na vīro jāyate pumān. ākramaṇena vāi devā [15] dviṣanto ghnanti pāuruṣam te ājam vrahmajam kṣettre tā anṛtavādī[16]nam. | viṣam etad deva-kṛtaṁ rājā varuṇo avravīt. | te vrāhmaṇasya [17] gām dugdhvā rāṣṭre jāgara kaś cana | tad vāi rāṣṭram ā sravati

bhinnām nā[18]vam ivodakam | vrāhmaṇo yatra jīyate tad
 rāṣṭram ā sravati chinnām [19] nāvam ivodakam | vrāhmaṇo
 yatra jīyate tad rāṣṭram havi duśchunā | [20] ekaśataṁ vāi
 javatā bhūmir yā dvidhūnataḥ prajā hiṁsatvā vrāhmī[f. 119a]m
 amūmbhavyam parābhuvam | yām ud ājam gr̥ṣayo maṇi-
 ṣiṇaś śapusātām vṛhatīm [2] devajūtām | sā vrahmajyam
 pacati padyamānā rāṣṭram asya vṛhatī yaś ca varcaḥ [3]
 vācā vrāhmaṇam iśchati jāmiyam hanti cibhyā mitrāya
 satye druhyati yam devā ghnanti pūruṣam. z 8 z

In the top margin of f. 119a stands pacyamā above padya-
 mānā of line 2.

Read: vrahmagavi pacyamānā yāvat sābhi vijaṅgahe | tejo
 rāṣṭrasya nir hanti na viro jāyate pumān z 1 z ākramaṇena
 vāi devā dviṣanto ghnanti pūruṣam | te ajan vrahmajyam
 kṣetre thānṛtavādinam z 2 z viṣam etad devakṛtaṁ rājā varuṇo
 avravīt | na vrāhmaṇasya gām jagdhvā rāṣṭre jāgāra kaś cana z 3
 z tad vāi rāṣṭram ā sravati bhinnām nāvam ivodakam | vrāh-
 maṇo yatra jīyate tad rāṣṭram hanti ducchunā z 4 z ekaśataṁ
 vāi janatā bhūmir yā vyadhūnuta | prajāṁ hiṁsitvā vrāhmaṇīm
 asaṁbhavyam parābhavan z 5 z yām ud ājan ṛṣayo maṇiṣiṇaś
 †śapusātām vṛhatīm devajūtām | sā vrahmajyam pacati pacyamā-
 nā rāṣṭram asya vṛhatī yac ca varcaḥ z 6 z vācā vrāhmaṇam
 icchati †jāmiyam hanti cittya | mitrāya satye druhyati yam
 devā ghnanti pūruṣam z 7 z 8 z

Stt. 2, 6, and 7 are new; st. 5 = Ś 5.18.12. Edgerton suggests
 saptaśatām in 6b. In st. 7 we need an accusative; jānim ayam
 is the only suggestion I have.

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[f. 119a 4] ekapāś chanda ekakāsū[5]n ca ta āpnoti cāva
 ca rundhe prathamayā rātnyā prathamayā samidhā dvi-
 pā[6]ś chando dvipadaś ca paśūn. tad āpnoti cava ca rundhe
 dvitīyayā rātnyā [7] dvitīyayā samidhā z tripāś chandas
 trīnś ca lokān. sa tad āpnoti cā[8]va carundhe tṛtīyayā rātnyā
 tṛtīyayā samidhā | catuṣpāś chandaś catuṣpa[9]daś ca paśūn. tad
 āpnoti cava ca rundhe caturthyā rātnyā caturthyā samidhā |
 pañca [10] diśaḥ pañca prediśaḥ tad āpnoti cāva ca rundhe
 pañcamyā rātnyā pañcamyā sa[11]midhā | trāiṣṭubhamś
 chando virājam svarājam samrājam tad āpnoti cāva ca

rundhe [12] ṣaṣṭhyā rātnyā ṣaṣṭhyā samidhā | sapta prāṇāṁ
saptāpānāṁ saptarṣiś ca tad āpno[13]ti cāva cā rundhe sapta-
myā rātnyā saptamyā samidhā | ojaś ca tejaś ca saha[14]ś ca
balaṁ ca tad āpnoti cāva ca rundhe aṣṭamyā rātnyā aṣṭamyā
samidhā | [15] ambhaś ca mahaś ca annaṁ ca annādyāṁ
ca tad āpnoti cāva ca rundhe navamyā rā[16]tnyā navamyā
samidhā | vrahma ca kṣattrāṁ cendriyāṁ ca vrāhmaṇa-
varcasāṁ ca tad ā[17]pnoti cāva ca rundhe daśamyā rātnyā
daśamyā samidhā | viśvāvasu ca sarva[18]vasu ca tad āpnoti
cāva ca rundhe ekādaśā rātnyekādaśyā samidhā [19] pāṅktaṁś
chandaṣ prajāpatiṁ saṁvatsaraṁ tad āpnoti cāva rundhe
dvādaśyā rātnyā dvā[19b]daśyā samidhā z 9 z

Read: ekapāc chanda ekapadaś ca paśūn sa tad āpnoti cāva
ca rundhe prathamayā rātryā prathamayā samidhā z 1 z dvipāc
chando dvipadaś ca paśūn . . . rundhe dvitīyayā rātryā
dvitīyayā samidhā z 2 z tripāc chandaś trīṁś ca lokān sa . . .
rundhe tṛtīyayā rātryā tṛtīyayā samidhā z 3 z catuspāc chandaś
catuspadaś ca paśūn sa . . . rundhe caturthyā rātryā caturthyā
samidhā z 4 z pañca dīśaṣ pañca ca pradiśaś sa . . . rundhe
pañcamyā rātryā pañcamyā samidhā z 5 z trāiṣṭubhaṁ chando
virājaṁ svarājaṁ samrājaṁ sa . . . rundhe ṣaṣṭhyā rātryā ṣaṣṭhyā
samidhā z 6 z sapta prāṇāṁ saptāpānāṁ saptarṣiṁś ca sa . . .
rundhe saptamyā rātryā saptamyā samidhā z 7 z ojaś ca tejaś
ca sahaś ca balaṁ ca sa . . . rundhe aṣṭamyā rātryā aṣṭamyā
samidhā z 8 z ambhaś ca mahaś cānnaṁ cānnādyāṁ ca sa
. . . rundhe navamyā rātryā navamyā samidhā z 9 z vrahma
ca kṣattrāṁ cendriyāṁ ca vrāhmaṇavarcasāṁ ca sa . . . rundhe
daśamyā rātryā daśamyā samidhā z 10 z viśvāvasu ca sarva-
vasu ca sa . . . rundha ekādaśyā rātryā ekādaśyā samidhā
z 11 z pāṅktaṁ chandaṣ prajāpatiṁ saṁvatsaraṁ sa tad āpnoti
cāva ca rundhe dvādaśyā rātryā dvādaśyā samidhā z 12 z 9
z anu 3 z

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[f. 119b 1] om̐ yo vā ekaśarāvaṁ nirvaped ekarṣim evā-
[2]nu nivapet. | eṣa vā eka ṛṣir yad agniḥ eka ṛṣim cāiva
lokaṁ cā[3]va rundhe | eka ṛṣir iva tapaty eka ṛṣir iva
dīdāya eka ṛṣi[4]r ivānnādo bhavati | ya evaṁ vada | sa
evaṁ vidvān prāśnīyād etāṁ eva [5] devatāṁ manasādhyā-

yed eka ṛṣes tvā cakṣuṣā paśyāmi eka ṛṣes tvā [6] hastā-
 bhyām ārabhed eka ṛṣes tvāsyānu prāśnāmy eka ṛṣes
 tvā jathare sā[7]dhayāmīti sa yathā hutam iṣṭam prārśniyād
 evāinaṁ prāśnāti vāi dviśa[8]rāvaṁ nirvapet prāṇāpānāv
 evavānu nirvaped ete ve prāṇāpānāu [9] yan mātariśvā
 cāgniś ca | prāṇāpānāu cāiva lokam cāva rundhe jyog jī-
 [10]vati sarvam āyur eti na purā jarasaḥ pramiyate yaḥ
 prāśniyā[11]d etām eva devatām manasādhyāyet prāṇāpā-
 nayos tvā cakṣuṣā pa[12]śyāmi | prāṇāpānayos tva hastā-
 bhyām ārabhet prāṇāpānayos tvāsyā[13]nu prāśnāmi prā-
 ṇāpānayos tvā z vāi triśarāvaṁ nirvapet trīṇy eva [14]
 trikādrukādrukāny anu nirvaped etāni vāi trīṇi trikā-
 drukāny anu [15] nir vapet etāni vāi trīṇi trikādrukāny
 ajuryajus sāmāni ya[16]jūṣi vrāhmaṇam vrahma cāiva
 lokam cāva rundhe vrāhmaṇavarcaśi [17] bhavati yaḥ prā-
 śniyād etām eva devatām manasādhyāyed vrāhmaṇas tvā
 [18] cakṣuṣā paśyāmi vrahmanas tvā hastābhyām ārabhed
 vrahmaṇas tvāmyena prā[19]śnami vrāhmaṇas tvā z vāi
 catuśarāvaṁ nirvapeś catasra evorvīr anu ni[20]rvaped etā
 vāi ścatasra urvīr yad diśo diśas cāiva lokam cāva rundhe
 ka[f. 130a]lpante smāi diśo diśam priyo bhavati yaḥ prāśni-
 yād etām eva devatām mana[2]sādhyāyed diśānām tvā
 cakṣuṣā paśyāmi diśānām tvā hastābhyām ārabhed di[3]śānām
 tvā cakṣuṣā paśyāmi diśānām tvā hastābhyām ārabhed diśā-
 nām tvāmye[4]na prāśnāmi diśānām tvā z vāi pañcaśarāvaṁ
 nirvaped vaiśvānaram eva pañca[5]mūrdhānam anu nirvaped
 ete vāi vaiśvānaraḥ pañcamūrdhā yad dyāus ca pṛthivī ca [6]
 rasāvatīpaṁ vaiśvānaram cāiva lokam cāva rundhe vaiśvā-
 naram tapati vaiśvānarīva [7] didāya vaiśvānarīvānnādo
 bhavati yaḥ prāśniyād etām eva devatām mana[8]sādhyāyed
 vaiśvānarasya tvā cakṣuṣā paśyāmi vaiśvānarasya tvā ha-
 stābhyā[9]m ārabhed vaiśvānarasya tvāsyena prāśnāmi
 vaiśvānarasya tvā hastābhyām āra[10]bhed vaiśvānarasya
 tvāsyena prāśnāmi vaiśvānarasya tvā z vāi ṣaṭśarāvaṁ
 nirvape[11]t ṣaḍyāmna eva devān anu nirvaped ete vāi
 ṣaḍyāvāno devā yad ṛtava ṛtūś cāi[12]va lokam cāva
 rundhe kalpantāismāi ṛtavo nartūṣv āvr̥scatu ṛtūnām [13]
 priyo bhavati yaḥ prāśniyād etām eva tām manasādhyāyed
 ṛtūnām tvā [14] cakṣuṣā paśyāmi ṛtūnām tvā hastābhyām
 ārabhed ṛtūnām tvāsyena prā[15]śnāmi ṛtūnām tvā vāi

saptaśarāvaṁ nirvape saptarṣiṇ evānu nirvape[16]d ete vāi saptarṣayo yat prāṇāpānāvyaṇā saptarṣiṇś cāiva lokam cāva [17] rundhe saptarṣir iva tapati saptarṣir iva didāya saptarṣivānnādo [18] bhavati yaṣ prāśnīyād etām eva devatām manasādhyāyet saptarṣiṇām [19] tvām cakṣuṣā paśyāmi saptarṣiṇām tvā hastābhyām ārabhet saptarṣiṇā[20]syena prāśnāmi saptarṣiṇām tvā z z yo vā aṣṭaśarāvaṁ nirvape[f. 130b]d virājas evāṣṭāpadīn anu nirvaped eṣa vāvā virād aṣṭāpadir yad dyāus ca [2] pṛthivī cāpaś coṣadhayaś ca virājad yasmiṇś ca loke muṣmiṇś ca vāi[3]rāja ṛṣabha ity anem āhur yaṣ prāśnīyād etām eva devatām manasā-[4]dhyed virājas tvā cakṣuṣā paśyāmi virājas tvā hastābhyām ārabhed virā[5]jas tvā cakṣuṣā paśyāmi virājas tvā hastābhyām ārabhed virājas tvā[6]syena prāśnāmi virājas tvā z 1 z vāi navaśarāvaṁ nirvapeṇ navayā[7]mna eva devān anu nirvaped ete vāi navayāvāno devā yan māsā māsā[8]ś cāiva lokam cāva rundhe kalpante smāi māsā māsānām priyo bhavati [9] yaṣ prāśnīyād etām eva devatām manasādhyāyen māsānām tvā ca[10]kṣuṣā paśyāmi māsānām tvā hastābhyām ārabhen māsānām tvāsyena [11] prāśnāmi māsānām tvā z vāi daśaśarāvaṁ nirvapedām eva dhenum a[12]nu nirvaped eṣa vāvāv idā dhenur yad yajñaś paśava idām cāiva dhe[13]num ca yajñam ca lokam ca paśūś cāva rundhe kalpante smāi idō idām [14] priyo bhavati yaṣ prāśnīyād etām eva devatām manasādhyāyed i[15]dāyās tvā cakṣuṣā paśyāmi idāyās tvā hastābhyām ārabhed idā-[16]yās tvāsyena prāśnāmi idāyās tvā z z yo vā ekādaśaśa[17]rāvaṁ nirvaped rohitām evānu nirvaped eṣa vāi rohito yad indra indram [18] cāiva lokam cāva rundhe kalpante smāi indriyā vāi priye indraś ca bhava[19]ti yaṣ prāśnīyād etām eva devatām manasādhyāyed indrasya tvā [f. 131a] cakṣuṣā paśyāmi indrasya tvā hastābhyām ārabhed indrasya tvāsyena prāśnāmi indra[2]ndrasya tvā jathare z z yo vāi dvādaśaśarāvaṁ nirvaped viśvāmni eva [3] devān anu nirvaped ete vāi viśve devā yad idam sarvaṁ viśvānś cāiva deva lo[4]kam cāva rundhe kalpante smāi viśve devāḥ priyo viśveṣām devānām bhava[5]ti ya evam veda | sa evam vidvān prāśnīyād etām eva devatām manasādhyā[6]yed viśveṣām tvā devānām cakṣuṣā paśyāmi viśveṣām tvā devānām hastā[7]bhyām ārabhed viśveṣām tvā devānām

āsyena prāśnāmi viśveṣāṁ tvā devānāṁ [8] tvā jaṭhare sā-
dayāmīti sa yathā humam iṣṭam prāśniyād evāinaṁ prā-
śnā[9]ti z 1 z

Read: yo vā ekaśarāvaṁ nirvaped ekaṣṁ evānu nirvaped |
eṣa vā ekaṣir yad agniḥ | ekaṣiṁ cāiva lokam cāva rundhe |
ekaṣir iva tapaty ekaṣir iva didāyāikaṣir ivānnādo bhavati
ya evaṁ veda | sa evaṁ vidvān prāśniyād etām eva devatām
manasādhyāyet z

ekaṣes tvā cakṣuṣā paśyāmy ekaṣes tvā hastābhyām ārabhe |
ekaṣes tvāsyena prāśnāmy ekaṣes tvā jaṭhare sādhyāmi z
iti sa yathā hutam iṣṭam prāśniyād evāinaṁ prāśnāti z 1 z

yo vāi dviśarāvaṁ nirvaped prāṇāpānāv evānu nirvaped | ete
vāi prāṇāpānau yan mātariśvā cāgniś ca | prāṇāpānau cāiva
lokam cāva rundhe | jyog jivati sarvam āyur eti na purā jara-
saḥ pra miyate ya evaṁ veda | sa . . . z

prāṇāpānayos tvā cakṣuṣā paśyāmi prāṇāpānayos tvā hastā-
bhyām ārabhe | prāṇāpānayos tvāsyena prāśnāmi prāṇāpānayos
tvā jaṭhare sādhyāmi z iti sa . . . z 2 z

yo vāi triśarāvaṁ nirvaped trīṇy eva trikadrūkāṇy anu nirva-
pet | etāni vāi trīṇi trikadrūkāṇi yad rcas sāmāni yajūṁṣi
vrahmaṇam | vrahma cāiva lokam cāva rundhe | vrahmaṇa-
varcasi bhavati ya evaṁ veda | sa . . . z

vrahmaṇas tvā cakṣuṣā paśyāmi vrahmaṇas tvā hastābhyām
ārabhe | vrahmaṇas tvāsyena prāśnāmi vrahmaṇas tvā jaṭhare
sādhyāmi z iti sa . . . z 3 z

yo vāi catuśśarāvaṁ nirvaped catasra evorvīr anu nirvaped |
etā vāi catasra urvīr yad diśaḥ | diśaś cāiva lokam cāva rundhe |
kalpante 'smāi diśo diśāṁ priyo bhavati ya evaṁ veda | sa . . . z

diśānām tvā cakṣuṣā paśyāmi diśānām tvā hastābhyām
ārabhe | diśānām tvāsyena prāśnāmi diśānām tvā jaṭhare sā-
dhyāmi z iti sa . . . z 4 z

yo vāi pañcaśarāvaṁ nirvaped vāiśvānaram eva pañcamūr-
dhānam anu nirvaped | eṣa vāi vāiśvānaraḥ pañcamūrdhā yad
dyāuś ca pṛthivī ca trasāvati paṇi | vāiśvānaram cāiva lokam
cāva rundhe | vāiśvānara iva tapati vāiśvānara iva didāya vāiś-
vānara ivānnādo bhavati ya evaṁ veda | sa . . . z

vāiśvānarasya tvā cakṣuṣā paśyāmi vāiśvānarasya tvā hastā-
bhyām ārabhe | vāiśvānarasya tvāsyena prāśnāmi vāiśvānarasya
tvā jaṭhare sādhyāmi z iti sa . . . z 5 z

yo vāi ṣaṭśarāvaṁ nirvaped ṣaḍyāmna eva devān anu nirvaped |

ete vāi śadyāmāno devā yad ṛtavah | ṛtūś cāiva lokam cāva
rundhe | kalpante 'smā ṛtavo nartuṣv āvr̥ścyatartūnām priyo
bhavati ya evam veda | sa . . . z

ṛtūnām tvā cakṣuṣā paśyāmy ṛtūnām tvā hastābhyām ārabhe |
ṛtūnām tvāsyena prāśnāmy ṛtūnām tvā jāthare sādhayāmi z
iti sa . . . z 6 z

yo vāi saptaśarāvaṁ nirvapet saptarṣin evānu nirvapet | ete
vāi saptarṣayo yat prāṇāpānavyānāḥ | saptarṣiṁś cāiva lokam
cāva rundhe | saptarṣir iva tapati saptarṣir iva didāya sap-
tarṣir ivānnādo bhavati ya evam veda | sa . . . z

saptarṣinām tvā cakṣuṣā paśyāmi saptarṣinām tvā hastābhyām
ārabhe | saptarṣinām tvāsyena prāśnāmi saptarṣinām tvā jāthare
sādhayāmi z iti sa . . . z 7 z

yo vā aṣṭaśarāvaṁ nirvaped virājam evaṣṭāpadim anu nir-
vapet | eṣā vāi virāḍ aṣṭāpadir yad dyāuś ca prthivī cāpaś
cāuśadhayaś ca | virājaty asmiṁś ca loka 'muṣmiṁś ca | vāirāja
ṛṣabha ity enam āhur ya evam veda | sa . . . z

virājas tvā cakṣuṣā paśyāmi virājas tvā hastābhyām ārabhe |
virājas tvāsyena prāśnāmi virājas tvā jāthare sādhayāmi z iti
sa . . . z 8 z

yo vāi navaśarāvaṁ nirvapen navayāmna eva devān anu
nir vapet | ete vāi navayāmāno devā yan māsaḥ | māsaś cāiva
lokam cāva rundhe | kalpante 'smāi māsā māsānām priyo
bhavati ya evam veda | sa . . . z

māsānām tvā cakṣuṣā paśyāmi māsānām tvā hastābhyām
ārabhe | māsānām tvāsyena prāśnāmi māsānām tvā jāthare
sādhayāmi z iti sa . . . z 9 z

yo vāi daśaśarāvaṁ nirvaped idām eva dhenum anu nirvapet |
eṣā vā idā dhenur yad yajñaś paśavaḥ | idām cāiva dhenum
ca yajnam ca lokam ca paśūnś cāva rundhe | kalpante 'smā idā
idām priyo bhavati ya evam veda | sa . . . z

idāyās tvā cakṣuṣā paśyāmidāyās tvā hastābhyām ārabhe |
idāyās tvāsyena prāśnāmidāyās tvā jāthare sādhayāmi z iti
sa . . . z 10 z

yo vā ekādaśaśarāvaṁ nirvaped rohitam evānu nirvapet | eṣā
vāi rohito yad indrah | indram cāiva lokam cāva rundhe | kalpante
'smā indriyā vāi priya indrasya bhavati ya evam veda | sa . . . z

indrasya tvā cakṣuṣā paśyāmindrasya tvā hastābhyām ārabhe |
indrasya tvāsyena prāśnāmindrasya tvā jāthare sādhayāmi z
iti sa . . . z 11 z

yo vāi dvādaśaśarāvaṃ nirvaped viśvān eva devān anu nirvapat | ete vai viśve devā yad idaṃ sarvaṃ | viśvāś cāiva devān lokāṃ cāva rundhe | kalpante 'smāi viśve devāḥ priyo viśveṣāṃ devānāṃ bhavati ya evaṃ veda | sa evaṃ vidvān prāśniyād etāṃ eva devatāṃ manasādhyāyet z

viśveṣāṃ tvā devānāṃ cakṣuṣā paśyāmi viśveṣāṃ tvā devānāṃ hastābhyāṃ ārabhe | viśveṣāṃ tvā devānāṃ āsyena prāśnāmi viśveṣāṃ tvā devānāṃ jathare sādhaयāmi z iti sa yathā hutam iṣṭaṃ prāśniyād evāinaṃ prāśnāti z 12 z 1 z

* The ms seems to count this as two hymns, the first ending being indicated in f. 130b 7, but the unity of these groups has induced me to count them together as one hymn: moreover the norm in this book seems to be 12 stanzas. The ms at f. 130b 14 has kalpante smāi iḍo iḍāṃ as if from stem iḍ, but elsewhere in the immediate context the stem is clearly iḍā so we might emend to iḍā iḍānāṃ.

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[f. 131a 9] imāṃ sātāṃ nir vāpa odanasya tasya panthā mucyatāṃ kilvi[10]ṣebhyaḥ abhi drohād enaso duṣkṛtāś ca punātu mā pavanāiṣ pavitraḥ bhadraū [11] hastāu bhadra jihvā bhadraṃ bhavatu me vacaḥ mahyaṃ pavitram odanaṃ vrahmaṇā ni[12]r vapāmasi | hastābhyāṃ nir vapāmasi | yan me garbhe sati mātā cakāra [13] duṣkṛtaṃ ayaṃ mā tāssad odanaṣ pavitraṣ pātv anhasaḥ | yad urvācīnam āi[14]kahāyanād anṛtaṃ kiṃ codimaḥ yad duṣkṛtaṃ yaś chamalaṃ yad enaś cakṛmā [15] vayaṃ yan mātaraṃ yat pitaraṃ yad rājāmadriyaṃśiṣaḥ yan mātṛghnā [16] yat pitṛghna bhrūṇaghnā yat sahaśīmaḥ cyāvadatā kunakhinā stenena[17]yaś cahaśīmaḥ śuśuṇḍānāṃ pāuścalānāṃ tat kṛṇāṃ yad annam āśīmaḥ [18] yad apāṃ api jahur munmrjy apapi sodakam. z r z yad ukta [19] vāmanyato vayaṃ vrahmaṇasya nijaghnunsu padāvāgām upedima | yad vra-[f. 131b] hmacarye snātacarye anṛtaṃ kiṃ codima kilāsenā duścarmaṇā vaṇḍe yat saha[2]śimād dhārābhiṣiktena mā | yatra kṣettram abhi tiṣṭhātāśvaṃ vā yaṃ nir emi[3]ṣe yad akṣeṣu hiraṇyaye goṣv aśveṣu yad dhane anṛtaṃ kiṃ codima cakṣu[4]r jāyāṃ svāṃ dāsīm sūtikāṃ lohitāvatīm aśuddhām yad ipeyima | [5] parividyāṣ parividānenābhyavastrā tena

paribhakṣatena dviduṣūpatyā [6] yat saḥāśima | yad ukta-
sidaṁ vimejamad vimeyaṁ dhanakāmyā ya [7] dvaye kaṁ
ya traye kaṁ upayāi kaṁ iti yad dadāu yat paramānā śa-
[8]valaṁ apakvaṁ māṁsaṁ āśimaḥ z 2 z yad annam āśimā
va[9]yam ad annam annakāmyodanasyāpi śācyā | yad vi-
dvāṁso yadi [10] vidvāso anṛtaṁ kiṁ codimaḥ ayaṁ mā
tasmād odanaḥ pavitra[11]ḥ pātv anhasaḥ yed devasya sa-
vituḥ pavitraṁ sahasradhāraṁ vitathaṁ hi[12]raṇmayam
yenendrav apunamṇārtisartyās tenāyam māṁ sarvapaśuṁ
punā[13]tu | yenāpunāt savitā revatīr atho yenāpunīta va-
ruṇasya vāyaḥ [14] yenemā viśvā bhuvanāni pūtās tenāyam
māṁ sarvapaśuṁ punā[15]tu | atikrāmāsi duritaṁ yad eno
jahāmi ripuṁ [16] parame sadhasthe | yenendrava pu-
naṁnāti duritaṁ yad eno jahāmi [17] ripuṁ parame sa-
dhasthe yenendrava punaṁnāti duṣkṛtas tham ā ruhe[18]ma
sukṛtāsu lokaṁ mā yakṣmaṁ ihāmiṣṭam ārihanto vi-[19]
gātu naḥ samāiva puṇyam astu no tṛṇaṁ nayatu duṣkṛtaṁ
imaṁ pa[20]cāmy odanaṁ pavitraṁ pacanāya kaṁ sa mā
muñcatu duṣkṛtād viśma[f. 132a]śmasmās cāinasas pari z 4 z

Read: imāṁ ṭsātām nir vāpa odanasya tasya panthā mucya-
tām kilbiṣebhyaḥ | abhi drohād enaso duṣkṛtāc ca punātu mā
pavanāiḥ pavitraḥ z 1 z bhadraū hastāu bhadra jihvā bhadraṁ
bhavatu me vacaḥ | mahyam pavitraṁ odanaṁ vrahmaṇā nir
vapāmasi hastābhyām nir vapāmasi z 2 z yan mayi garbhe
sati mātā cakāra duṣkṛtam | ayaṁ mā tasmād odanaḥ pavitraḥ
pātv anhasaḥ z 3 z yad arvācīnam āikahāyanād anṛtaṁ kiṁ
codima | . . . z 4 z yad duṣkṛtaṁ yac chamalaṁ yad enaś
cakrāmā vayam | . . . z 5 z yan mātaraṁ yat pitaraṁ yad vā
jāmātaraṁ hiṁsmaḥ | . . . z 6 z yan mātṛghnā yat pitṛghnā
bhrūṇaghnā yat saḥāśima | . . . z 7 z śyāvadatā kunakhinā
stenena yat saḥāśima | . . . z 8 z śuṇḍānām pāuṣkalānām tat
ṭkṛnām yad annam āśima | . . . z 9 z yad apām api ṭjahur
munmrjy apapiṭ sodakam | . . . z 10 z yad uktāv āmanyato
vayam vrahmaṇasya nijaghnatsu ṭpadāvāgām uṭ pedima |
. . . z 11 z yad vrahmacarye snātacarye 'nṛtaṁ kiṁ codima |
. . . z 12 z kilāsenā duṣcarmaṇā baṇḍena yat saḥāśima | . . .
z 13 z yad dhārābhiṣikṭena * * saḥāśima | . . . z 14 z yatra
kṣetram abhitasthāthāśvaṁ vā yan niremiṣe | . . . z 15 z yad
akṣeṣu hiraṇyaye goṣv aśveṣu yad dhane 'nṛtaṁ kiṁ codima |
. . . z 16 z ṭcakṣur jāyam svām dāsim sūtikām lohivatim

aśuddhām yad upeyima | . . . z 17 z parividya †parivedanenā-
 bhyavastrātena paribhaksitena didiṣūpatyā yat sahāsima | . . .
 z 18 z yad †uktasīdam vimejam† yad vimeyam dhanakāmyāḥ |
 . . . z 19 z yad dvaye kam yat traye kam ubhaye kam iti yad
 dadāu | . . . z 20 z yat paramāṇām śevalam apakvaṁ māṁsam
 āsima | . . . z 21 z yad annam āsima vyaṁ yad annam
 annakāmyā odanasyāpi śacyā | . . . z 22 z yadi vidvāṁso yadi
 vāvidvāṁso 'nṛtaṁ kiṁ codima | ayaṁ mā tasmād odanaṣ
 pavitraṣ pātv aṇhasaḥ z 23 z yad devasya savituṣ pavitraṁ
 sahasradhāraṁ vitataṁ hiraṇmayam | yenendro apunād anārtam
 ārtiāś tenāyaṁ māṁ sarvapaśuṁ punātu z 24 z yenāpunat
 savitā revatir atho yenāpunita varuṇaś ca vayaḥ | yenemā viśvā
 bhuvanāni pūtā tenāyaṁ māṁ sarvapaśuṁ punātu z 25 z ati
 krāmāmi duritaṁ yad eno jahāmi ripraṁ parame sadhasthe |
 yenendra eva punāti duṣkṛtaṁ tam ā ruhema sukrtaṁ u lokam
 z 26 z †mā yakṣmaṁ ihāmiṣṭam ārihanto vigātu† naḥ |
 samāiva puṇyam astu naṣ ṛṇaṁ nayatu duṣkṛtam z 27 z imaṁ
 pacāmy odanaṁ pavitraṁ pacanāya kam | sa mā muñcatu
 duṣkṛtād viśvasmāc cāinasas pari z 28 z 2 z

The restoration of a refrain in the edited text is done with confidence altho it involves making one hymn where the ms indicates three, as shown by the numerals in f. 131a 19, f. 131b 8; the unity of the material as edited is clear. For our 4ab see Ś. 10. 5. 22ab; 5a=Ś. 7. 65. 2a; for 6ab cf. Ś. 6. 120. 1b; for 8ab cf. Ś. 7. 65. 3ab; 13b=Ś. 7. 65. 3b; for st. 26 see TB. 3. 7. 12. 5.

23

[f. 132a 1] sahasrākṣaṁ śatadhāraṁ ṛṣibhiṣ pāvanam [2]
 kṛtaṁ | tenā tenā sahasradhāreṇa pavamānaṣ punātu māṁ
 yena pūtam antarikṣaṁ [3] yasmin vāyur adhiśrutaḥ yena
 pūte dyāvapṛthivī āpāṣ pūtā átho svāḥ yena [4] pūte aho-
 rātre diśaṣ pūtā uta yena pradiśaḥ yena pūtāu sūryāścandra-
 masāu [5] nakṣattrāṇi bhūtakṛtaṁ saha yena pūtā | yena pūtā
 vedir agnayaḥ paridhaya[6]s saha yena pūtā yena pūtam
 barhir ājyam atho haviḥ yena pūtāu yajño vasa[7]tkāra
 hutāhutiḥ yena pūtāu vrīhiyavābhyāṁ yajño adhinirmitaḥ
 yena pū[8]tāśvā gāvo atho pūtā ajāyavaḥ z 5 z yena pūtā
 ṛcāś sā[9]māni yajur vrāhmaṇa saha yena pūtam yena pū-
 tān ātharvāṅgirasas devatā[10]s saha yena pūtā | yena pūtā
 ṛtavo yenāntavā yebhyas samvatsaro adhini[11]rmitaḥ | yena

pūtā vanaspatayo vānaspatyā oṣadhayo vīḍadha[12]s saha
yena pūtā | yena pūtā gandharvāpsarosas sarpapūṇyajanāḥ
saha [13] yena pūtāḥ yena pūtāḥ parvatā himavanto vāiśvā-
naraḥ paribhavas saha ye[14]na pūtāḥ yena pūtā nadyas
sindhavas samudrās saha yena pūtāḥ yena pūtā [15] viśve
devāḥ paramēsthī prajāpatiḥ yena pūtaḥ prajāpatiḥ lokam
viśvaṁ [16] bhūtaṁ svar ājabhāra | yena pūtas sthanayitnur
apām vatsaḥ prajāpatiḥ yena pū[17]tam ṛtaṁ satyaṁ tapo
dikṣā pūtayate | yena pūtam idaṁ sarvaṁ yad bhūtaṁ yaś
ca [18] bhavyaṁ yena sahasradhāreṇa pavamānaḥ punātu
mām z 6 z

Read: sahasrākṣaṁ śatadhāram ṛṣibhiḥ pāvanaṁ kṛtam | tenā
sahasradhāreṇa pavamānaḥ punātu mām z 1 z yena pūtam
antarikṣaṁ yasmin vāyur adhiśritaḥ | tenā . . . z 2 z yena
pūte dyāvāprthivī āpaḥ pūtā atho svaḥ | tenā . . . z 3 z yena
pūte ahorātre diśaḥ pūtā uta yena pradiśaḥ | tenā . . . z 4 z
yena pūtāu sūryācandramasāu nakṣatrāṇi bhūtakṛtas saha yena
pūtāḥ | tenā . . . z 5 z yena pūtā vedir agnayaḥ paridhayaḥ
saha yena pūtāḥ | tenā . . . z 6 z yena pūtaṁ barhir ājyam
atho havir yena pūto yajño vaśatkāro hutāhutiḥ | tenā . . .
z 7 z yena pūtāu vṛhiyavā yābhyāṁ yajño adhinirmitaḥ |
tenā . . . z 8 z yena pūtā āsvā gāvo atho pūtā ajāvayaḥ |
tenā . . . z 9 z yena pūtā ṛcas sāmāni yajur vrāhmaṇaṁ
saha yena pūtam | tenā . . . z 10 z yena pūtā atharvāṅgirasas
devatās saha yena pūtāḥ | tenā . . . z 11 z yena pūtā ṛtavo
yenārtavā yebhyaḥ saṁvatsaro adhinirmitaḥ | tenā . . . z 12 z
yena pūtā vanaspatayo vānaspatyā oṣadhayo vīrudhas saha
yena pūtāḥ | tenā . . . z 13 z yena pūtā gandharvāpsarasas
sarpapūṇyajanāḥ saha yena pūtāḥ | tenā . . . z 14 z yena
pūtāḥ parvatā himavanto vāiśvānaraḥ paribhavas saha yena
pūtāḥ | tenā . . . z 15 z yena pūtā nadyas sindhavas samudrās
saha yena pūtāḥ | tenā . . . z 16 z yena pūtā viśve devāḥ
paramēsthī prajāpatiḥ | tenā . . . z 17 z yena pūtaḥ prajāpatir
lokam viśvaṁ bhūtaṁ svar ājabhāra | tenā . . . z 18 z yena
pūtas stanayitnur apām utsaḥ prajāpatiḥ | tenā . . . z 19 z
yena pūtam ṛtaṁ satyaṁ tapo dikṣā pūtayate | tenā . . . z 20 z
yena pūtam idaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam | tenā
sahasradhāreṇa pavamānaḥ punātu mām z 21 z 3 z

The arrangement made for st. 7 may not be correct, as the
ms. reading haviḥ may indicate the end of a hemistich. At

the end of 19b pūtayate for prajāpatiḥ would be much better, and possibly it should be read.

24

(Ś. 5. 20.)

[f. 132a 18] uścāirghoṣo [19] dundubhis satvanātham vānaspatyas sambhṛta usriyābhiḥ vācam khaṇvāno [f. 132b] damayan sapattrān siṅhāiva dveṣaṁn abhi taṇstanayati | siṅhāivāttānīdravayo vi[2]baddho abhikrandamṇ ṛṣabho vāśitam iva | nṛṣā tva vadhrayas te sapatnān indra[3]s te śuṣmo bhimātiśāhaḥ samjayaṇ pṛtanā ūrdhvamāyu gṛhyā gṛhṇāno [4] bahudhā vi cakṣaḥ z devīm vācasāgurassu medhā śa-tṛṇām upa bha[5]rassu vedāḥ vṛṣeva yūtham sahasam vidāno gavyaṁn abha roha samdhanājit su[6]mā viddhi hṛdayaṁ pareṣām. hutvā grāmān pracyutā yantu śattravaḥ [7] dundubhir vācam prayatām vadantīm āśṛṇvati nāthitā gho-[8]ṣabuddhā nārī putram dhāvatu haṁgṛhyāmittre bhītāḥ samare vadhānaḥ dhī[9]bhiḥ kṛtaḥ pū bharassu vācam ud dharṣayas saptanām āyudhāni amitrāse[10]nānām abhijabdhāno dimad vala dundubhe sūnṛtāvat. | pūrvo du[11]ndubhe viśahasva śatrūn bhūmyās pṛṣṭhe vada bahu rocamānāḥ indrase[12]dīn satvanas samhuyasva | amittrāir amittrān ava jamghanihi antareso [13] nabhasī ghoṣo astu pṛthak te ddhanayo yantu śībham | abhi kranda stanayoya[14]tpipānā ślokaḥtraturyāya śraddhī saṅkrandanaḥ prasaraveṇo dhrṣṇu[15]ṣeṇaḥ pravedakṛd bahudhā grāmaghoṣī | śrayo vadhvāno vayunāni [17] vidvān kīrti bāhubhyo vi bhaja dvirāje z śriyaṣketo vasudhis sahī[17]yān mittram dadhānas tviṣito vipaścit. | aṅśūn iva śrāvā vṛṣaṇe [18] drir gavyaṁ dundubhe adhi nṛtya vedaḥ śatrūṣām ṇiṣād abhimātiśā-[f. 133a]ho gaveṣaṇaḥ sahamānodabhṛt. | vāgvī mindram pṛtanayassu vācam saṅgāma[2]jibhyā eṣam ud vadehaḥ abhyuduśyan samatho gamiṣṭha madho jayatā pṛtanā[3]ṣad ayodhyaḥ indreṇa kṛpto vitathā nicikyud yubhyotano diviśatām yāhi śī[4]bham. z 7 z

Read: uccāirghoṣo dundubhis satvanāyan vānaspatyas sambhṛta usriyābhiḥ | vācam kṣṇuvāno damayan sapatnān siṅha iva dveṣaṁn abhi taṇstaniti z 1 z siṅha ivāstānid druvayo vibaddho abhikrandann ṛṣabho vāśitam iva | vṛṣā tvaṁ vadhrayas

te sapatnā indras te śuśmo 'bhimātiṣāhaḥ z 2 z samjayan
 prtanā ūrdhvamāyur grhyā grhṇāno bahudhā vi cakṣaḥ | dāivīm
 vācam ā gurasva vedhās śatrūṇām upa bharasva vedaḥ z 3 z
 vṛṣeva yūtham sahasā vidāno gavyann abhi roha sandhanājī |
 śucā vidhya hrdayam pareṣām hitvā grāmān pracyutā yantu
 śatravaḥ z 4 z dundubher vācam prayatām vadantīm āśrīvati
 nāthitā ghoṣabuddhā | nārī putram dhāvatu hastagrhyāmitrī
 bhitā samare vadhānām z 5 z dhībhiḥ kṛtaḥ pra bharasva
 vācam ud dharṣaya satvanām āyudhāni | amitrasenām abhi-
 jāñjabhāno dyumad vada dundubhe sūnṛtāvat z 6 z pūrvo
 dundubhe vi sahasva śatrūn bhūmyās prṣthe vada bahu roca-
 mānaḥ | indramedi satvanas sam hvayasva mitrāir amitrān
 ava jāñghanī z 7 z antareme nabhasi ghoṣo astu prthak te
 dhvanayo yantu śibham | abhi kranda stanayotpipānaś ślokaḥ
 mitratūryāya śraddhī z 8 z saṅkrandanaḥ prastāvena dhrṣṇu-
 ṣeṇaḥ pravedakṛd bahudhā grāmaghoṣi | śreyo vanvāno vayu-
 nāni vidvān kīrtim bahubhyo vi bhaja dvirāje z 9 z śreyaṣketo
 vasudhitis sahyān mitram dadhānas tvīṣito vipaścit | aṅśūn iva
 grāvā tvṛṣaṇe 'drir gavyam dundubhe adhi nṛtya vedaḥ z 10 z
 śatrūṣāṇ niṣād abhimātiṣāho gaveṣaṇaḥ sahamāna udabhṛt |
 vāgvī mandrām pra tanayasva vācam sāmgrāmajityāyeṣam ud
 vadeha z 11 z acyutacyut samado gamiṣṭho mrdho jetā prtanāśād
 ayodhyaḥ | indreṇa kṛpto vidathā nicikyad dhr̥dyotano dvi-
 satām yāhi śibham z 12 z 4 z

In 3b if vi cakṣaḥ is not acceptable perhaps vicakṣaḥ would be good. In 10c Ś has grāvādhiṣavane, which might be restored here. The hymn shows a number of interesting variants from the text of Ś. Edgerton would read svardhī with Ś in 8d.

25

[f. 133a 4] imās tapantv oṣadhīr oṣadhīnām ayaṁ rasah
 aśvatthas te yaṁ hr̥[5]dy agnir bhūto vy oṣatu pra patāno
 mamādhyā

In c read 'yaṁ, for e probably pra patānu mamādhyā.

yathā sūtam lākṣā rakta mājyenānu śi[6]ṣyadhyate | evā
 te kāma sar pantv antv arthasu majjasu prā

In a sūtam seems probable, and raktaṁ; for b I would suggest madhyenānu ṣiṣyadāti: in cd read kāmaḥ sarpatv antar artheṣu; read for e as in st. 1.

yathā kuṣṭhaṣ prayasyati yathā [7] dahyate arciṣā | evā
te dahyatām manah pra

In a kuṣṭhaṣ seems a little suspicious but I can suggest nothing else; for d read as st. 1e.

puṁsaṣ kuṣṭham pra kṣarati stokādhībhir ā[8]bhṛtaḥ sa
te hṛdaye vivarta tām manādhībhis tava pra |

Again kuṣṭham is suspicious; in b read stoka ā°: in c I would suggest vavartti, in d tan mana ā°, and e as in st. 1.

eṣa te stoko hṛdayam digde[9]veṣu pra padyatā | astra-
khaṇam yatheṣṭā kāmō vidyatu tāmava prā z

Read: eṣa te stoko hṛdayam digdheveṣuḥ pra padyatām |
astrākhaṇam yatheṣitā kāmō vidhyatu tvā mama pra patānu
mamādhyah z 5 z

hariteti śu[10]ṣkāḥsarvādā hṛdayāmayī trihaste anyām
aśchānsur atho tvā śābhi śocatu pra z

Read °kṣā in a; I can do nothing with pāda c; in d read
śābhi, or perhaps cābhi. Read e as in st. 1.

[11] śocinud astu te śayanam śocānud apa veśanam | śu-
cīm astu te mano yathā tvanaramā[12]sā

Considering merely the letters we might emend to śocinud
and śokanud, but śocivad and śokavad would seem better in
the context; in b read api. In c śucidam would seem possible
but I would suggest śoṣidam; in d possibly tvam araso 'saḥ.
Only here is 'pra' (indicating repetition of 1e) lacking, and
I would restore the pāda.

vācīna manas sapro nīr mām aya maṁgatheṣu capānam
tvābhi śocatu | stoka sto[13]ka uttarottara prā

In a probably arvācīnam manas, in b saṁgatheṣu, but for
the rest of ab I can suggest nothing. In c tapanam seems
probable; for d read stokaḥ stoka uttarottaraḥ, for e as in st. 1.

antar mahatu carmaṇosthivāṇsebhīr ābhṛtam sarvān ya-
jñah pra yā[14]śayād idādhībhis tava pra

In pādas ab I can make no suggestion: in c possibly yā-
sayād; the rest seems possible, with e as in st. 1. The margin
suggests itā for idā.

hṛdaye tu sam ṛddhyatām śvāir dāṇsebhīr eṣate | agniṣ
kā[15]masya yo mahān sa mahyam rundhayātu tvā prāḥ z 8 z

Read: hrdaye tu sam rddhyatām svāir dansebhir eṣate |
agniṣ kāmasya yo mahān sa mahyaṁ randhayatu tvā prapa-
tānu mamādhyah z 10 z

The numeral '8' given in the ms. indicates the 8th kāṇḍa of the 4th anuvāka, thus ending this hymn here; but the abbreviations (here prāḥ) indicating the refrain pāda continue to st. 15 of my arrangement and then in st. 16 the pāda is given in full; this fact and the subject-matter induce me to edit the next seven stanzas as part of this hymn.

āsvam agnim ājyaṁ [16] dra tāni kṛṇve manojavām |
agniṣ carum ivārciṣā kāmo vidhyatu tvā mama prāḥ

In ab we may probably read ājyam indraṁ tām u and ja-
vān; pāda e as in st. 1.

[17] z śayānam agnāmīnam āsvatthasya savāsīnāu cara-
tum upatiṣṭhanta samādhībhi[18]r vi viddhyatām pra |

In a I would suggest agna āsīnam, in c possibly carantam
uta tiṣṭhantaṁ; in d mamā, and possibly vidhya taṁ; pāda
e as in st. 1.

carantiṁ stha tiṣṭhantam āsīdam upa sāmsati | reṣmā
trṇam eva ma[f. 133b]ttvātu vahanṁ kāmāratho mama prā z

The following suggestions may be possible; for a carantaṁ
ca tiṣṭhantaṁ cā, in b upamaṁ satī; in c iṣa mathnātu, in
d vahan; pāda e as in st. 1.

yathendrāyāsūrān arundhayatu vrhaspa[2]tiḥ evā tvam
agne āsvatthān amūn amayam ihā naya prāḥ

Read arandhayad in b, and probably mahyam in d; e as
in st. 1.

aham te manāda[3]dhe guḍena saha medinā | devā ma-
nuṣyā gandharvās te mahyaṁ randhayātu tvā prāḥ

Read mana ā dade in a, randhayantu in d; e as in st. 1.

[4] yathāśvatthasya parṇāni nīlayanti kadā cana | evāsāu
mama kāme[5]na māva svāpsīt kadā cana | pra patatāto
pamādhyah

Read nīlayanti in b; I believe that pāda e here is intended
to be the same as st. 1e.

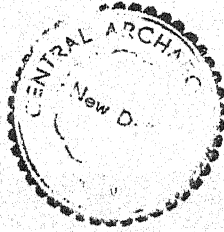
kuṣṭhaṁ tapanta marutas sā[6]dhyam dvarājānam svara-
yanto arciṣā yathā nas svapāt katamaś canāhavāiva ga-[7]

śchān mamādhyaḥ zz zz anu 7 zz ity atharvanika[8]pāi-
palādaśākhāyām navamaṣ kāṇḍa samāptaḥ zz zz

Read: kuṣṭhaṁ tapanta marutas sādhyam ṛdvarājānam sva-
rayanto arcisā | yathā na svapāt katamaś canāhāvāiva gacchān
mamādhyaḥ z 17 z 5 z anu 4 z

ity atharvanikapāippalādaśākhāyām navamaṣ kāṇḍa samā-
ptaḥ zz

In pāda b we might read svarājānam, but the first two
pādas are not clear; the general intent of the hymn is how-
ever clear enough.



is further proved by the fact that in his Door-socket inscription, ll. 21-23, Epa is put in apposition with it. This makes it clear that both structures were ziggurats.

As we have shown the Epa was a seven-staged ziggurat. The *Kinir* may not necessarily have had so many stages. Probably it ordinarily had only three or four.

If KI-NIR represents a temple with a ziggurat, KI-NU-NIR,¹⁴ the name of the temple of Dumuzi in Girsu, mentioned by Urbau and Gudea, would mean "temple without a ziggurat."



¹⁴ Ur-bau, Statue, vi, 10; Gudea, statue B, ix, 3; it is also frequently mentioned in the contracts, as e. g. in *BTC* 268 rev. 8.

THE KASHMIRIAN ATHARVA VEDA BOOK TEN

EDITED WITH CRITICAL NOTES

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Introduction

THE TENTH BOOK of the Pāippalāda is here presented, elaborated in the manner of the preceding books: no new problems present themselves in this book, the shortest yet edited.

Of the ms.—This tenth book in the Kashmir ms begins f133b8 and ends f138b7, covering five folios. There is one real defacement causing a lacuna at the end of lines 3 and 4 of f134b: a crack across f135 does not make the signs illegible.

Punctuation, numbers, &c.—Punctuation within the individual hymns is irregular, as in previous books, and frequently the colon mark is below the line, not in it. No accents are marked. The hymns are grouped in two anuvākas: the hymns of the first are numbered in regular succession, 1 to 6, but "anu 1" does not appear after the sixth hymn; in the second anuvāka there are ten hymns numbered in regular succession except the tenth after which appears no numeral either for kāṇḍa or for anuvāka. In editing I have given sixteen hymns as the ms indicates, altho the last six might have been given as three; but the constraining reason for such combination in Book Nine, namely the ms method of indicating a refrain, is not present here. There are a few corrections marginal and interlinear.

Extent of the book.—The book as edited has sixteen hymns, of which one is partly prose and four are only irregularly metrical. If there is a stanza norm it would seem to be ten; eight hymns are edited as having ten stanzas; this breaks the regular progression of the stanza norms which runs from four to twelve in Books 1 to 9. Assuming the correctness of the stanza divisions as edited we make the following table:

2	hymns have	5	stanzas each	= 10	stanzas
1	hymn has	6	stanzas	= 6	"
8	hymns have	10	" each	= 80	"
2	" "	12	" "	= 24	"
2	" "	13	" "	= 26	"
1	hymn has	14	"	= 14	"

160 stanzas

New and old material.—Thirteen hymns may be properly called new, tho some of them contain stanzas or pādas already known: 121 of the 160 stanzas are new. The hymns which are Ś 19.27 and 31 appear here, the only complete hymns in the book which are not new.

ATHARVA-VEDA PĀIPPALĀDA ŚĀKHĀ BOOK TEN

1

[f133b8] *atha daśama*-[9]*syārambhaḥ* zz zz *om namo nārāya-
nāya z om hāsva tejane dhe*-[10]*no lambanastani | na tad vido
yad aśchasi | yad avittam na tad ghasaḥ |*

The introductory phrases are correct. If, as seems likely, pāda a ends with tejane three syllables are lacking at the beginning; b seems possible tho lacking one syllable; in c read icchasi, remove colon, in d read probably āvittam.

putro[11] *yas te pr̥sthībāhum astakam sāmānam kṛdhi | atho
duhitaram naptam atho tvam*[12] *sāmānā bhava |*

Read: putro yas te pr̥sthībāhus tam u tvam sāmānam kṛdhi |
atho duhitaram naptim atho tvam sāmānā bhava z 2 z

This stanza has appeared Pāipp 5.1.3; there I departed from the ms and suggested sāsanam and sāsanā, but the double testimony of the ms is against this. In 5.1.3c naptim is the reading.

*asāme kuru māinagur asya śvasārāte nindate ma te snuhi te
|* [13] *paretakastū pakam vaḥ punar dadāmi yonau*

I am not at all sure of the word division or end of the stanza; with pakam and yonau the last pāda would be possible.

ehada tvam hada tasyās tapatu si-[14]*ṣṇīham | tasyādhi putrān
bhrātṛñś ca tasya goṣṭham vi tāvata |*

The first word here may be vehad, but the rest of the pāda

I cannot solve: in b perhaps some form of snih is at the end;
in d perhaps vi dhāvata.

yasyasota nāsti vākī-[15]*r yasyām ā vā havirgrhaḥ dunnāmnīs*
tatra gaśchatu tatra sarvāḥ paretana

In a read *yasyām* and possibly *vāśīr*, in b °*grham*; in c *dunnāmnīs*
and *gacchata*.

pari[16] *dhāmānīty ekā* |

It seems probable that this refers to Ppp.2.4.3 (=Ś 2.14.6),
which is as follows: *pari dhāmāny āsām āśuḥ kāṣṭhām ivāsaram*
| *ajāiṣam sarvān ājin vo naśyatetas sadānvāḥ*. This is stanza
6 in the hymn here.

anna svārāna koṣe carām atho goṣṭhān vicāriṇīm | *a*-[17]*tho yas*
svapne paśyāmi tā ita nāśayāmasi |

In a we may read *yām naśvarām* (or *naśvarīm*), in c *yās*, in d
ito.

kaṇvā yā gardabhīva [18] *nirdhajat sūkarīva tasye prati pravara-*
taya | *taṭtam aśmānam āsinīm* |

In b read *ni dhrajat*, in c *tasyāi*, remove colon after c; for
āsinīm possibly *āsanim*.

yoni-[19]*r yābhi gaśchāt priyam kastāu pastāuṣiṇīm kastāu*
ṣamasyāśchidyād athāinām [f134a] *cātayātāi* | *paramām cet*
parāvataīm

For pāda a we may probably read *yoner yābhi gacchāt priyam*;
for the next two pādas I can suggest nothing; I would put
colon before *athāinām*, reading the last two pādas together as
they stand: or read *parāvataim*.

yā bhadra yām śivā yorjā payasā saha | [2] *agniṣ tvāsmākaṁ*
grhe gārhapatyō ni yaśchatu |

In pāda a read *yā* for *yām*, in d *yacchatu*.

idaṁ vo devas savitedaṁ [3] *devo vṛhaspatiḥ idaṁ vo viśve de-*
vāvasānam ajukṣāt |

Place colon after pāda b; in cd read *devā avasānam aghukṣanta*.

pari prāgā-[4]*d devo agnī rakṣohāmīvacātanaḥ sedhan viśvā apa*
dviṣo dahan okṣāṁsi [5] *viśvahā* |

Place colon after pāda b; read *rakṣāṁsi* in d; this stanza oc-
curs KS 38.12.

paryame gām aneṣata pary agnim aharṣata | deveṣv akrataś śravaṣ ka i-[6]mām gā dadharṣati z 1 z

Read: *parīme gām aneṣata pary agnim ahrṣata | deveṣv akrata śravaṣ ka imām ā dadharṣati z 13 z 1 z*

This stanza as emended appears RV 10.155.5 and VS 35.18, and with ab reversed at Ś 6.28.2.

2

[f134a6] *tvayīndriyaṁ twayī varcas twaṁ dharmapatir bhava |*
[7] *tvam utaro bhrātrvyebhyas tava lakṣmīḥ payasvatī*

Read uttaro in pāda c.

bhavetām aśvinā vahaṁ tava rā-[8]ṣṭraṁ divi śrutam tvam āyusmān sapatnahottaro dviṣato bhava

It seems probable to me that we should read tavetām at the beginning of pāda a; for vahaṁ possibly vāhāu; in b read śritam.

tikṣṇaśṛṅgo vṛṣa-[9]bhas samudrāvākṣatodaka twaṁ | sahas-ravīryās tavābāho gavām-patī

For pāda b read samudra ivākṣatūdakaṁ; in c °vīryas, in d gavām-pate.

bhrātrvya-[10]ś ca saputtraś ca yas tvā śattro jighāṁsati | śriyantaṁ sarveṣāṁ dadātu ya ivam ve-[11]da z śriyantaṁ sarveṣāṁ mādāyo grha vi dhāraya

In pāda a read sapatnaś, in b śatrur: śriyantaṁ °° veda does not seem to belong to the verse and I would drop it out, but it seems to indicate that pāda c is śriyantaṁ sarveṣāṁ dadātv. for d we might read atho grhaṁ vi dhārayat. The restoration of cd is uncertain and I think śriyantaṁ must be a corruption: śriyaṁ ca might be a good emendation.

tvam | vaśī satyākkūti-[12]s satyadharmā gaveṣiṇaḥ anāṣṭrās tvam sarvāstī tvā bhrātrvyāṇām śriyaṁ ruha |

Remove colon after tvam which surely belongs in this stanza; in b read gaveṣiṇaḥ; in c anāṣṭras, probably sarvāstrī, and tvam. This is stanza 5.

[13] *tubhyaṁ śrayantu balayas tubhyaṁ śulkā pra dīyatām. tubhyaṁ virāt payo ruhām tvām* [14] *vāñchantu viṣo mahī z*

In pāda a read tubhyaṁ, in b śulkaḥ; pāda c might stand but duhām would improve it; in d viṣo mahīḥ.

vāñchanti twā vṛhadrāṣṭram dviṣis teṣāṃ sukhāhita | [15] twaṃ devānāṃ bhava priyas twayi gāvo adhiśruta |

In pāda b read tviṣis and sukhāhitā; in d adhiśritāḥ.

twayīndriyaṃ twayi varcas twaṃ [16] yajño adhiśrutaḥ tavāyantu havan devīs twaṃ priyo haṃ vṛhaspatīḥ

In pāda b twayi should probably be read, and adhiśritāḥ; in c devās would seem more probable; in d I think we may read ha vṛhaspateḥ.

agnī-[17]śomā pavamānāu virād devī payasvatī | atandhram sarve rakṣantu rāṣṭram te nāpa dā-[f134b] dyaṃ

Read atandram in pāda c, and at the end of d possibly dadhyuḥ or dadhan.

agnir iva tṛṇaṃ pradhyā kaṣkūlam ivā ruja | śriyaṃ bhrātṛvyāṇāṃ adhas tvāmḍī-[2]kam ivādīpuṣkarāt. z 2 z

Read: agnir iva tṛṇaṃ pradhyā kaṣkūlam ivā ruja | śriyaṃ bhrātṛvyāṇāṃ adhas †tvāmḍīkam ivādhipaṣ karāḥ z 10 z 2 z

In pāda a pradhyā seems a fair conjecture but prati might be as good; I do not find kaṣkūlam, but it might be equivalent to kūlaṃkaṣam.

3

[f134b2] aśvāiva ratham ā dhatsva sinhāiva puruṣaṃ [3] hara | hasṭavarvad valāṃ bhañdhi bhrātṛvyāṇāṃ śriyaṃ ruha |

Read aśva iva in a, sinha iva in b, possibly °ārvān balaṃ bhañdhi in c.

*ut te kṛṇo *** [4] po vrahma devāir abhiṣṭutam | āprītam ivar-
aḍukam etam khadīram āha **

Read: ut te kṛṇotu kaśyapo vrahma devāir abhiṣṭutam | āprītam ivāraḍukam etam khadīram ā hara z 2 z

There is a lacuna covering the end of lines 3 and 4; three characters seem to be missing from line 3 (tho there is a trace of the "tu" of kṛṇotu) and four characters from line 4.

****[5]rmā haram utāitam paṇam ā harād aviduṣo gṛham yad imāṃ devāis samāṃ bhrīta ta pra-[6]dād vṛhaspatīḥ*

A good reading for pāda a would be utāitad varmā harād which is of course pure conjecture except varmā; pāda b seems to end with harād and pāda c with yad, tho Ś 4.18.2b is harād aviduṣo gṛham. For the last two pādas we may read with some

probability imām devāis samām bhṛtām tām pradadād vṛhaspatiḥ.

The lacuna touches the end of line 5 but enough of the characters is left to assure the transliteration given; the tops of the characters are broken so that the ms may have had bhṛtām tām.

tān ā dhamhi samāhite gnāu sūryāvicakṣaṇe | tebhiṣ tvam u-
[7] *ttaro bhava bhrātṛvyāṇām śriyaṁ ruha | atho yeṣāṁ payo hara*

In pāda a read dhehi, in b 'gnāu sūrya', in e eṣām. Edgerton would read tebhyaṣ tvam in c.

ādityā rudrā [8] vasava ṛṣayo bhūtakṛtāś ca ye | śriyaṁ ca kṣat-
tram ojaś ca tubhyaṁ devā asāviṣuḥ

Read kṣatram in pāda c.

[9] *asurasīndrānāmāyusmān śataśārada | sa indrīva deveṣu*
tviṣīmān vi-[10]śā vada z 3 z

Read: asuro 'sīndranāmāyusmān śataśāradaḥ | sa indra iva deveṣu tviṣīmān viśā ā vada z 6 z 3 z

4

[f134b10] *idaṁ rāṣṭram prathatām gobhir aśvāir idaṁ rāṣṭram*
adhyeno-[11]rayā rasena asmāi ṣaḍ urvīr uṇa samnamattu sap-
tahotrā hataśatrūn sacittām |

In pāda b the ms corrects to adnyeno°; the phrase appears below in st. 8b where the ms reads anyenerayā; this latter reading can stand tho the word anya (=inexhaustibleness?) occurs only in Ś 12.1.4; a better reading would be rāṣṭram madyene°. In d I would suggest hataśatrūs sacittāḥ.

[12] *imāi rājāna iṣubhir ghnantu śatrūn ime rājānas samityān*
vadeyuḥ | ime [13] rājānaṣ pṛtanā mahantām ahaṁ vrahmā vimṛdho
haṁ nirakṣāḥ

In pāda a read ime and iṣubhir, in b samityām; in c pṛtanās sahanatām; with 'haṁ pāda d can stand if nirakṣāḥ can mean "protector."

idaṁ rāṣṭram kṛ-[14]tamad vīravaj jiṣṇu ugram idaṁ rāṣṭram
gadamaś citraghoṣam. | asme rāṣṭrā [15] balamān neharamtv
ahaṁ devebhyo haviṣā vidheyam z

In pāda a kṛtamad would seem possible but kīrtimad would be better; read jiṣṇūgram; in b possibly gātumac, and citraghoṣam. For c read asmāi rāṣṭrāya balaṁ ni harantv.

yadi yuddhe yad mṛjataṁ [16] vo astu devāinasād yadi vā pīryeṇa | yena r̥tviyād dhena vo astu tasmā a-[17]haṁ devebhyo haviṣā juhomi |

In pāda a I can make no suggestion for yad mṛjataṁ, but the rest of the pāda seems good; in b °āinasād: in c I would read yenartviyād eno; in a and c read asti. Edgerton suggests anr̥jutvaṁ for yad mṛjataṁ.

yad vaṣ krūraṁ manasā yaś ca vāco devenasā-[18]d yadi vā pīryeṇa | āpāiva duṣvapnim api datsva vadhvam aihā nandināsu-[19]manasas sumetā

The ms corrects du of duṣvapnim to dva.

Read yac ca in pāda a, devāinasād in b: for c we might read apāiva duṣvapnyam api dhatsva baddham; in d sameta would seem possible.

ekavratā vi dhinaṁ bhajantv apurohi tena vo rāṣṭraṁ pra-[f135a]prathayantu devāḥ samyag vo rāṣṭraṁ saha vo manāṁsi samīcīnāṁ paśavo viśva-[2]rūpāḥ samīcīnānaṁ vo aham asmi vrahmā samyañco devā havām ā yantu [3] meyimam. |

In pāda a I would suggest vidhiṁ bhajantv apurohitās but could not defend it strongly; in b prathayantu, in d samīcīnānām and the same in e; in f havam and probably ma imam. This is stanza 6.

yathāpas samudrāya samīcīr vahatu śriyaṁ | evā rāṣṭrāṁya [4]me devāḥ samyañco vahatu śriyam. |

In pāda b read vahantī, in c rāṣṭrāya, in d vahantu.

saṁsṛṣṭaṁ vo rāṣṭraṁ prathayantu gobhir aśvāi-[5]s saṁsṛṣṭam anyenerayā rasena | maya vrahmaṇā prathamānāṁso vaśīyāṁsa [6]svadam ugrā bhavātha |

In pāda c read mayā and prathamānāso, in d vaśīyāṁsas and sadam.

bahur yo vā prasṇo dhṛṣṇir astu bahukumārās pa-[7]tirūpās pīṭṇāṁ satyaṁ vadantas sumatiṁ caranto mi traṁ gr̥hṇānā ja-[8]naso yantu sakhyaṁ

In pāda a read pramṇo dhṛṣṇur asti, in b pratirūpās; in d read mitraṁ and probably janāso.

iha kṣa:traṁ dyumnam uta rāṣṭraṁ samītv indriyaṁ paśubhiḥ saṁvidā-[9]naṁ madhnatvānāpriyān yās ca dviṣmedaṁ

Read kṣatram in pāda a; in b sam etv seems probable tho
 samī tv might be possible: in c I would suggest mathnātu
 tān apriyān yāñś ca dviṣma, ending the stanza with this familiar
 phrase.

(dviṣmedam) rāṣṭram prathatām sarvadeva | idam rāṣṭram kṛta-
 [10]mad vīravaj jiṣṇūgram idam rāṣṭra paśumad vrahmayddham
 | idam rāṣṭram hataśatru ji-[11]ṣṇu

For pāda a read idam rāṣṭram ° sarvadevam, pāda b as above
 at 3a; in c rāṣṭram and omit the colon after °vṛddham; in d
 hataśatru. In spite of the punctuation these four pādas seem
 to belong together.

sapatnasāham pramṛṇāmīdam rāṣṭram dṛḍham ugram sādha-
 mitram abhimāti-[12]śāham sarga jigāya dhṛtavā vṛṣṭiḥ z 4 z

Read: sapatnasāham pramṛṇam idam rāṣṭram dṛḍham ugram
 | sādhamitram abhimātiśāham sargo jigāya †dhṛtavā vṛṣṭiḥ
 z 12 z 4 z

In d I have thought of dhṛtavān vṛṣṭeḥ and also dṛtāv iva
 vṛṣṭiḥ, but neither seems very attractive: Edgerton suggests
 jigāyādhṛta iva vṛṣṭeḥ.

The general intent of this hymn is clear but the details have
 not come out at all well.

5

(Ś 19.31)

[f135a12] ādumbareṇa ma-[13]nīnā puṣṭikāmāya vedhasī paś-
 ūnām sarveṣām sphātim goṣṭham me savitā[14]vitā karat. | yo
 agnir gārhapatyas paśūnām adhipā asat. udumbaro vr-[15]śā
 mañis sañ mā srjatu puṣṭyā karīṣiṇam phalāvatīm svadhām irām
 ca no gr-[16]ha | udumbarasya tejasā dhātā puṣṭim dadhātu te |
 yad dvipāś catuṣpāś ca yā-[17]ny ā ye rasā | grhṇīyām teṣām
 bhāumānam bibhratā udumbaram ra mañim puṣṭim pa-[18]śūnām
 pari jagrabhāham catuṣpadām dvipadām yaś ca dhānyam payah
 | paśūnām rasa-[19]m odhīnām vṛhaspatis savitā me nī yaśchāt.
 | aham paśūnām adhi māni ma-[f135b]yi puṣṭim puṣṭipatir dadhā-
 tu | mahyam ādumbaro mañis prajāyā ca dhanena ca | i-[2]ndreṇa
 jinvato mañir ā mañ saha varcasah | devo mañis sapattrahā dhanasā
 dhanasā-[3]ye | paśor anyasva bhāumānam gavām sphātim nī yaśchatu
 | yathāgre tvañ vanaspathi puṣṭyā [4] saha jajñise | evā dhanasya

me sphātim ā dadāti sarasvatīm | ā me dhino [5] sarasvatī payas-
phātim ca dhānyam | sinīvāly upāvahad ayaṁ codumbaro maṇiḥ [6]
z om ayaṁ codumbaro maṇiḥ z om tvaṁ maṇinām ipā vṛṣāmi
trāi puṣṭim pu-[7]ṣṭipatir jajāna | tvayi me vājā draviṇāni sar-
vodumbara sa tvam assat sahasva[8]rād arātim abhitikṣayaṁ ca |
grāmaṇir asi grāmanīś chāyābhiṣikto bhi [9] mā sica varcasā tejo
si tejo mayi dhārayānadharīr aśarīr mayi dhehi | [10] puṣṭir asi
puṣṭyā mā sam agdhi grhamedhe grhapatīn mā kṛṇu udumbara
sa tveme [11] smāsu rayyaṁ sarvavīraṁ nī yaścha rāyaspoṣāya
prati muñce ahaṁ tām ayaṁ odumba-[12]ro maṇir vīro vīrāya
ucyate | sa nas sanīm madhumaīm kṛṇotu rayīm ca nas sa-[13]
rvavīraṁ nī yaśchāt. z 5 z

The margin corrects to adhipā in f135a19, and to yaśchatām
in f135b13.

Read: āudumbareṇa maṇinā puṣṭikāmāya vedhase | paśūnām
sarveṣāṁ sphātim goṣṭhe me savitā karat z 1 z yo agnir gār-
hapatyaṣ paśūnām adhipā asat | āudumbaro vṛṣā maṇis saṁ
mā srjatu puṣṭyā z 2 z kariṣiṇīm phalavatīm svadhām irām ca
no grhe | āudumbarasya tejasā dhātā puṣṭim dadhātu me z 3 z
yad dvipāc ca catuṣpāc ca yāny annāni ye rasāḥ | grhṇīyām
teṣāṁ bhūmānaṁ bibhrad āudumbaraṁ maṇim z 4 z puṣṭim,
paśūnām pari jagrabhāhaṁ catuṣpadām dvipadām yac ca
dhānyam | payaḥ paśūnām rasam oṣadhīnām vṛhaspatis savitā
me nī yacchāt z 5 z ahaṁ paśūnām adhipā asāni mayi puṣṭim
puṣṭipatir dadhātu | mahyam āudumbaro maṇir draviṇāni nī
yacchatu z 6 z upa māudumbaro maṇiḥ prajayā ca dhanena ca
| indreṇa jinvito maṇir ā māgan saha varcasā z 7 z devo maṇis
sapatnahā dhanasā dhanasātaye | paśor annasya bhūmānaṁ
gavām sphātim nī yacchatu z 8 z yathāgre tvaṁ vanaspate puṣṭyā
saha jajñiṣe | evā dhanasya me sphātim ā dadhātu sarasvatī z 9 z
ā me dhanam sarasvatī payasphātim ca dhānyam | sinīvāly
upāvahad ayaṁ cāudumbaro maṇiḥ z 10 z tvaṁ maṇinām adhipā
vṛṣāsi tvayi puṣṭim puṣṭipatir jajāna | tvayīme vājā draviṇāni
sarvāudumbara sa tvam asmat sahasvārād arātim abhitim
kṣayaṁ ca z 11 z grāmaṇir asi grāmaṇir utthāyābhiṣikto 'bhi
mā siñca varcasā | tejo 'si tejo mayi dhārayā † nadharīr aśarīr †
mayi dhehi z 12 z puṣṭir asi puṣṭyā mā sam aṅgdhi grhamedhī
grhapatīm mā kṛṇu | āudumbara sa tvam asmāsu dhehi rayīm
ca nas sarvavīraṁ nī yaccha rāyaspoṣāya prati muñce ahaṁ

tvām z 13 z ayam āudumbaro mañir viro vīrāyocyate | sa nas sanim madhumatīm kṛnotu rayim ca nas sarvavīram ni yacchāt z 14 z 5 z

Whitney translates vedhase in 1b tho the Ś text has vedhasā. Our ms omits 6d and 7a, which I have supplied from Ś. The emendation in 11e is close to our ms and would seem as good as any of the other suggestions. In st 13 I have restored from Ś. In 14b Ś has badhyate which may be the true reading here.

6

[f135b13] bhagasya rājñas sumatīm gamema yo havante [14] bahudhā mānuṣāsaḥ | karma kṛtvāno bhagam ā vrñte sa no javeṣu subha-[15]gām kṛnotu bhagam purastāt prativuddhyamānā paśyema devīs uśasaṁ vibhātīm [16] pratīcī śubhrā draviṇena sākāṁ bhagam vahatv aditīm nā etu | bhago no dya [17] ssavite dadhātu devānām panthā vibhino na ehi | arvācī bhadras sumiti-[18]n na etv adhā bhage ma sumatā no stu z bhagena vācam iṣitām vadāni sarasvatī [19] madhumatīm suvarcasāḥ bhagenādattam upa medam āgāmīn yathā varcasvān mami-[f20]tīm āvadāni | bhago mā gāṣv avatu bhago māvatu dhānye | akṣeṣu strīṣu mā [f136a] bhago bhago māvatu rattiyā bhago na madhyamāneṣu prātar mā bhagāgamat. | bhago mā prātar a-[2]vatu bhago madhyandinaṁ pari | aparāhne vayaṁ bhagam vāsāiva pari darma te | bhagam devebhya-[3]s subhagam bhagam manusebhyaḥ divas prithivyāham antarikṣād bhagam vrñe. | so gre ramatām [4] mayi sa mā prāvatu varcasā | bhagam vrñā vagvaṁ vahanti vani prayanto bhagam id dhavante | [5] bhagena dattam upa medam āgam viśvaṁ bhūtam draviṇena bhadrā | bhagena devās sam agan mayī-[6]mā viśvā bhuvanābhivaste | prayaśchan nayati bahudhā vasūni | sa no dadhātū atamad va-[7]miṣṭhaṁ vāto bhago varuṇo vāyur agniḥ kṣettrasya patnī suhavā no stu | hiraṇyākṣo [8] adhi-paśyo nṛcakṣās sarvāśmākaṁ sajamāno na ehi ud ehi deva sūrya saha [9] sāubhāgyena sā ṛṣabhasya vājena sahāvataṁ karaṇena | hiraṇyenety ekā [10] z 6 z

Read: bhagasya rājñas sumatīm gamema yaṁ havante bahudhā mānuṣāsaḥ | karma kṛtvāno bhagam ā vrñte sa no javeṣu subhagān kṛnotu z 1 z bhagam purastāt pratibudhyamānām paśyema devīm uśasaṁ vibhātīm | pratīcī śubhrā draviṇena sākāṁ bhagam vahatu aditir na āitu z 2 z bhagam no 'dya

savitā dadhātu devānām panthā vibhinno na ehi | arvācī bhadrā
 sumatir na etv adhā bhage sā sumanā no 'stu z 3 z bhagena
 vācam iṣitām vadāni sarasvatīm madhumatīm suvarcasam | bha-
 genādattam upa medam āgan yathā varcasvān sam'tim āvadāni
 z 4 z bhago mā goṣv avatu bhago māvatu dhānye | akṣeṣu strīṣu mā
 bhago bhago māvatu rātryām z 5 z bhago mā madhyamāhneṣu prātar
 mā bhaga āgamat | bhago mā prātar avatu bhago madhyandinaṁ
 pari z 6 z aparāhne vayaṁ bhagaṁ vāsa iva pari dadhma te | bhagaṁ
 devebhyas subhagaṁ bhagaṁ manuṣebhyaḥ z 7 z divas pṛthivyā
 aham antarikṣād bhagaṁ vṛṇe | so 'gre ramatām mayi sa mā
 prāvatu varcasā z 8 z bhagaṁ † vṛṇā vagvaṁ † vahanti vane
 prayanto bhagam id dhavante | bhagenādattam upa medam
 āgan viśvaṁ bhūtaṁ draviṇena bhadram z 9 z bhagena devas
 sam āgan mayimā viśvā bhuvanābhivaste | prayacchann eti
 bahudhā vasūni sa no dadhātv † atamad vasiṣṭham z 10 z vāto
 bhago varuṇo vāyur agniḥ kṣetrasya patnī suhavā no 'stu |
 hiraṇyākṣo atipaśyo nṛcakṣās sarvāis sākāṁ sajamāno na ehi z 11
 z ud ehi deva sūrya saha sāubhāgyena | sahaṣabhasya vājena
 sahāvatām karaṇena z 12 z hiraṇyenety ekā z 13 z 6 z anu 1 z

Some of the emendations suggested are somewhat doubtful, particularly 3b: in 9a we would get a good pāda by reading vṛṇānā navagvaṁ. Edgerton suggests yaveṣu in 1d; and dadhmahe in 7b since te seems out of place in the hymn. St 13 must have appeared in some lost part of the ms.

7

(S 19.27)

[f136a10] gobhiṣ twā pātu arṣabho vṛṣa twā pātu vājibhiḥ vāyuṣ twā
 vrā-[11]hmaṇā tw indras twā pātu indrī momas twā pātu oṣadhībhiḥ
 nakṣatrāiṣ pātu sūryaḥ | [12] mādhitis twā candro vṛtrahā vātaḥ
 prāṇena rakṣatu tisro divas tisraṣ pṛthi-[13]viṣ trīṇy antarikṣāṇi
 caturas samudrān. | trivṛtaṁ stomam trivṛtāpa āhus tā-[14]s twā
 rakṣantu trivṛtās trivṛtibhiḥ | trīn nākām trīṇi samudrām trīṇi
 vradhnām [15] trīṇi vāiṣṭapām trīṇi mātariśvanas trīṇi sūryān.
 gopūṭn kalpayāmi [16] te ghr̥tēna twā sam ukṣāmy agnājyena
 vardhayaṁ agneś candrasya sūryasya mā prāṇam [17] māyino
 dabham | mā va prāṇam mā vo pānam mā haro mīyano dabham |
 bhrājanto vi-[18]śvavedamo devā dāivyaena māvatāṣ prāṇenāgniṁ
 sam dadhata vātaḥ prāṇena sam-[19]hata prāṇena viśvatomukham

*sūryam devājanayam āyuskr̥tā jīvāyusmān ji-[f136b]va sā mṛṣā
prāṇenātmanvayatām jīva mā mṛtyor upa gā viśam | devānām niha-
[2]tām nidhirmam indrānv avindam pathibhir devayānāiḥ āpo
hiraṇyam jugubhis tri-[3]vṛdbhiḥ tās tvā rakṣantu trivṛtās trivṛdbhiḥ
trayastrīṇśad davās trīṇi ca vīryā-[4]ṇi priyāyamāṇā jugupur upsv
antaḥ | asmiṇś candre adhi yad dhiraṇyam tenā-[5]yam kṛṇavad
vīryāṇi z 1 z*

The ms corrects to mṛthā in f136b1, and to abindham in f136b2.

Read: gobhiṣ tvā pātv ṛṣabho vṛṣā tvā pātu vājibhiḥ | vāyus tvā
vrahmaṇā pātv indras tvā pātv indriyāiḥ z 1 z somas tvā pātv
oṣadhībhir nakṣatrāiḥ pātu sūryaḥ | mādubhis tvā candro vṛtrahā
vātaḥ prāṇena rakṣatu z 2 z tisro divas tisraḥ pṛthivīs trīṇy
antarikṣāṇi caturas samudrān | trivṛtaṁ stomaṁ trivṛta āpa āhus
tās tvā rakṣantu trivṛtas trivṛdbhiḥ z 3 z trīn nākān trīn samudrān
trīn vradhnān trīn vaiṣṭapān | trīn mātariśvanas trīn sūryān goptṛn
kalpayāmi te z 4 z ghr̥tena tvā sam ukṣāmy agna ājyena var-
dhayan | agneś candrasya sūryasya mā prāṇam māyino dabhan
z 5 z mā vaḥ prāṇam mā vo 'pāṇam mā haro māyino dabhan
| bhrājanto viśvavedaso devā dāivyena māvata z 6 z prāṇenāg-
niṁ sam dadhati vātaḥ prāṇena samhitāḥ | prāṇena viśvato-
mukham sūryam devā ajanayan z 7 z āyusāyuskr̥tām jīvāyusmān
jīva mā mṛthāḥ | prāṇenātmanvatām jīva mā mṛtyor upa gā
vaśam z 8 z devānām nihitam nidhim yam indro anvavindat
pathibhir devayānāiḥ | āpo hiraṇyam jugupus trivṛdbhis tās tvā
rakṣantu trivṛtas trivṛdbhiḥ 9 z trayastrīṇśad devās trīṇi ca
vīryāṇi priyāyamāṇā jugupur apsv antaḥ | asmiṇś candre
adhi yad dhiraṇyam tenāyam kṛṇavad vīryāṇi z 10 z 1 z

The corrections bring the text here almost into accord with that of Ś: in 2c mādubhis as here should probably be read also in Ś; in 6c Ś has dhāvata, in 7a it has sr̥janti.

8

(S 19.27.11-15)

[f136b5] *ye devā divy ekādaśa stha te devāso [6] havir idam
juṣadhvam | asapattraṁ purastāt paścān no bhayaṁ kṛtam. |
savitā mā dakṣi-[7]natu uttarān na mā śacīpatih divo mādityā
rakṣantu bhūmyā rakṣantu gnayaḥ ||[8] indrāgnī rakṣatām mā*

*purastād aśvināv abhitaś carma yaśchatām tiraścīnāghnyā [9] rak-
ṣatu jātavedā bhūtakṛto me sarvatas santu varmaḥ z 2 z*

Read: ye devā divy ekādaśa stha te devāso havir idam juṣ-
adhvam z 1 z <ye devā antarikṣa ekādaśa °°° z 2 z ye devāḥ
pṛthivyām ekādaśa stha te devāso havir idam juṣadhvam z 3 z >
asapatnam purastāt paścān no 'bhayaṁ kṛtam | savitā mā dak-
ṣiṇata uttarān mā śacīpatiḥ z 4 z divo mādityā rakṣantu bhūmyā
rakṣantv agnayaḥ | indrāgnī rakṣatām mā purastād aśvināv
abhitaś śarma yacchatām | tiraścīnāghnyā rakṣatu jātavedā
bhūtakṛto me sarvatas santu varma z 5 z 2 z

Stanzas 2 and 3 have been supplied from Ś; our ms is perfectly
capable of making such omissions without leaving a trace and
the address to eleven gods seems less probable than the address
to three groups of eleven; cf RV 1.139.11 and see Whitney on
Ś 19.27.

9

[f136b9] *ye psv antaḥ [10] agnayaḥ praviṣṭas sroko manohā
khano nirdaha | ātma dūṣis tanūdūṣi idam [11] tvānatsu sṛjāmi nira
enam nirṛtaṁ sṛjāmi |*

Read: ye 'psv antar agnayaḥ praviṣṭā mroko manohā khano
nirdāha ātma dūṣis tanūdūṣiḥ | idam tān ati sṛjāmi nir enam
nirṛtaṁ sṛjāmi z 1 z

Cf SMB 1.7.1ab and Ś 16.1.3 and 4; also Ś 10.5.21.

*ābhūtyā satvoya nir duṣvapnyam [12] suvāmi | vasiṣṭhārundhañ
mā mā pātām prajāpateḥ*

In pāda a we need something like sahovatyā; in d read sā
mā and probably prajāpate. With pāda b cf Ś 16.1.11 and with
c RVKh 10.85.5b.

*prastaro vṛhaspateḥ ke-[13]śāḥ ardhudham cakṣus śuśrutāu karṇāv
akṣatāu | prāṇāpānau hṛdayājara-[14]sam mā māśin madhyam-
āriṣam |*

We might read in this keśā ardhukam cakṣus suśrutāu, and
perhaps also sā mā mā hiṁsīn; after that I have no suggestion.
Colon should stand after karṇāu.

*āpo mā śundhantu duṣkṛtā duriṭā yo mā ca-[15]kṛma | ayo ma
śuddhā uditas tanobhiḥ*

I would suggest here duṣkṛtād duriṭād yad vā; but TS. 1.8.5.3e

is duriṭā yāni cakṛma, and perhaps we might read so here. For ayo ma I have no suggestion; śuddhā and uditas are possible as words and we should read tanūbhiḥ, but I make nothing out of the pāda.

*vāiśvānaro raśmibhir naṣ punātu vātaḥ [16] prāṇeneśiro navobhiḥ
dyāvāprthivī payasā payasvatī | rīāvarī ya-[17]jñīye mā punītām*

Read nabhobhiḥ in b, and remove colon at the end of c. This stanza appears Ś.6.62.1; TB 1.4.8.3; and MS 3.11.10; the Yajus texts have mā in a as well as other variants.

*punantu mā agnayo gārhapatyāḥ punantu mā prṣṇyā de-[18]
devajratām | punantu sā śakvarīs somaprṣṭhāḥ pavamānāso va-
jriṇaḥ*

The ms corrects to pavamānāpo.

Read: punantu māgnayo gārhapatyāḥ punantu mā prṣṇayo devajūtāḥ | punantu mā śakvarīs somaprṣṭhāḥ pavamānāso vajriṇaḥ z 6 z

*[19] yaṣ pavitā ma punātu mā vṛhadbhir deva savitaḥ varṣiṣṭhyāir
dyātmano pari*

Read sa punātu and devas savitā; the omission of sa would improve the rhythm: we may read varṣiṣṭhāir but for the rest I can get nothing.

*vrahma-[20]savāiṣ punātu mā rājasavāiḥ punātu mā śataṁ
pavitṛā vitatā tiraś ca ya [f137a] tebhīr mā devās savitā punātu |*

Read: vrahmasavāiṣ punātu mā rājasavāiṣ punātu mā | śataṁ pavitrā vitatā tiraś ca yā tebhīr mā devas savitā punātu z 8 z

With pādas cd cf MS 1.2.1 where vitatāny āsu stands for our vitatā tiraś ca yā.

*śataṁ ca mā pavitāraṣ punantu sahasraṁ ca srava-[2]ṇeṣv āpaḥ
| āpa iva pūto sṣy agnir iva suvarcā sūrya iva sucakṣā*

Read: śataṁ ca mā pavitāraṣ punantu sahasraṁ ca sravaṇeṣv āpaḥ | āpa iva pūto 'smy agnir iva suvarcās sūrya iva sucakṣāḥ z 9 z

*urū-[3]ṇasāv asṛpā udumbarāu yamasya dūtāu caratāu janāṁ
anu | tāv asmabhyam [4] dṛśe dṛśe dṛ sūryāya | punar dātām asmad
dehi bhadram. z 3 z*

Read: urūṇasāv asuṛpā udumbarāu yamasya dūtāu carato

janān anu | tāv asmabhyaṁ dṛṣe-dṛṣe sūryāya punar dātām asum
adyeha bhadram z 10 z 3 z

This stanza occurs RV 10.14.12; Ś 18.2.13; TA 6.3.2; the first two pādas appear again in Bk 19 on f266b. RV and Ś have udumbalāu but probably udumbarāu can stand with the same meaning; if dṛṣe-dṛṣe is not acceptable we will have to read with the others dṛṣaye.

10

[f137a5] *agan devāsu svar aganmāganma jyotir aganma mahendro si parameṣṭhī sumittra* [6] *viśvatomukham ā te ayāni saṁdṛṣaḥ udyann adya mittramahas sapatrāṇ neva* [7] *jahi divīnān raśmibhis saha rātrīṇāṁs tamasā vidhī | s te haṁtv adha-* [8] *maṁ tamā sūryasyāvṛtam anv āvṛte dakṣiṇām anv āvṛtaṁ | agnes tejasā te-* [9] *jasvī bhūyāmas indrasyendriyaṇendriyāvān bhūyāsam | idam aham agne-* [10] *s tejasvendrasyendriyeṇa somasya dyumnena viśveṣāṁ devānāṁ kratunāmuṣyā-* [11] *muṣyāyaṇasyāmuṣyāḥ putrasya varcas teja indriyaṁ prāṇam āyur ni* [12] *veṣṭayami āyun ni yacchet. idam aham agnes tejasvendrasyendriyeṇa so-* [13] *masya dyumnena viśveṣāṁ devānāṁ kratunāmuṣyāmuṣyāyaṇasyāmuṣyāḥ putra-* [14] *sya varcas teja indriyaṁ prāṇam āyur ādāya tūtyāyanam pāśeṣitvā* [15] *duṣṣvapnena saṁsrjya mṛtyor vyāttā saṁn api dadhāmi z 4 z*

Read: *agan devas svar aganma jyotir aganma | mahendro 'si parameṣṭhī sumitra viśvatomukham ā te ayāni saṁdṛṣaḥ z 1 z udyann adya mittramahas sapatnāṇ me 'va jahi | diva enān raśmibhis saha rātrīṇāṁs tamasā vidhīs te yantv adhamāṁ tamaḥ z 2 z sūryasyāvṛtam anvāvarte dakṣiṇām anv āvṛtam | agnes tejasā tejasvī bhūyāsam indrasyendriyeṇendriyāvān bhūyāsam z 3 z idam aham agnes tejasendras-yendriyeṇa somasya dyumnena viśveṣāṁ devānāṁ kratunāmuṣyāmuṣyāyaṇasyāmuṣyāḥ putrasya varcas teja indriyaṁ prāṇam āyur ni veṣṭayami | āyur ni yacchet z 4 z idam aham agnes tejasendras-yendriyeṇa somasya dyumnena viśveṣāṁ devānāṁ kratunāmuṣyāmuṣyāyaṇasyāmuṣyāḥ putrasya varcas teja indriyaṁ prāṇam āyur ādāya tūtyāyanam pāśeṣitvā† duṣṣvapnena saṁsrjya mṛtyor vyātte saṁn api dadhāmi z 5 z 4 z*

I am not at all sure of devas in st 1a; Ś 16.9.3. has *aganma svaḥ svar aganma*: toward the end of 5 perhaps we might read *bhūtyā enaṁ pāśa iṣitvā*, or *ādāyābhūtyā°*. For st 2 cf RV 1.50.

11a and Ś 13.1.32bcd; vidhīs is not quotable but seems possible; perhaps vadhīs would be better. For st 3 cf Ś 10.5.37ab and KS 5.5; for the rest cf Ś 10.5.36 and similar stanzas.

11

[137a16] *yo nas svo yo araṇo bhrātrvyaś ca jighāṁsati | indraś ca tasyāgniś ca marma* [17] *skandheṣu vindatām | yo mā śayyānām jāgrataṁ yaś ca suptaṁ jighāṁsati | indra-*[18] *ś ca tasyāgniś ca bāhū marmaṇi vṛscatām yo mā carantaṁ tiṣṭhantaṁ āsīnaṁ ca jighāṁ-*[19] *sati | indraś ca tam asmin agniś ca duritaṁ prati muñcatām | yo mā cakṣuṣā manasā*[20] *ś ca vācā jighāṁsati | indraś ca tasmāgni hināṁsi vahatāpi tā yaś pi-*[f137b] *śāco yātudhānaś kravyād yo mām jighāṁsati | indraś ca tasyāgniś ca kruddhāu digdhā-*[2] *bhir asyatām | yo mā vrahmaṇā tapasā yaś ca yajñāir jighāṁsati | indraś ca tasyāgni-*[3] *ś ca hṛdaye dhana vindatām | yo me vrahma yo me tapaṁ balaṁ śreṣṭhām jighāṁsati | i-*[4] *ndraś ca tasmāgniś ca mūrdhānaṁ prati vindatām | yo me annaṁ yo me rasaṁ vācam śreṣṭhām* [5] *jighāṁsati | indraś ca tasmād agniś cāstraṁ hīṅkaram asyatām | yo me tantum yo me* [6] *prajāṁ cakṣuś śrotraṁ jighāṁsati | indraś ca tasmāgniś cehitaṁ deveṣu vindatām yo* [7] *me gobhīdaścad aśvabhyaś puruṣebhyaś indraś sa tasmāgniś ca jyānaṁ deveṣu vindatām z* [8] *z 5 z*

Read: *yo nas svo yo araṇo bhrātrvyaś ca jighāṁsati | indraś ca tasyāgniś ca marma skandheṣu vindatām z 1 z yo mā śayyānām jāgrataṁ yaś ca suptaṁ jighāṁsati | indraś ca tasyāgniś ca bāhū marmaṇi vṛscatām z 2 z yo mā carantaṁ tiṣṭhantaṁ āsīnaṁ ca jighāṁsati | indraś ca tasminn agniś ca duritaṁ prati muñcatām z 3 z yo mā cakṣuṣā manasā yaś ca vācā jighāṁsati | indraś ca tasmā agniś ca ḥhināṁsi vahatāpi tāḥ z 4 z yaś piśāco yātudhānaś kravyād yo mām jighāṁsati | indraś ca tasyāgniś ca kruddhāu digdhābhir asyatām z 5 z yo mā vrahmaṇā tapasā yaś ca yajñāir jighāṁsati | indraś ca tasyāgniś ca hṛdaye dhanam vindatām z 6 z yo me vrahma yo me tapo balaṁ śreṣṭhām jighāṁsati | indraś ca tasyāgniś ca mūrdhānaṁ prati vindatām z 7 z yo me annaṁ yo me rasaṁ vācam śreṣṭhām jighāṁsati | indraś ca tasmā agniś cāstraṁ hīṅkaram asyatām z 8 z yo me tantum yo me prajāṁ cakṣuś śrotraṁ jighāṁsati | indraś ca tasmā agniś ca hetim deveṣu vindatām z 9 z yo me gobhyo ḥbhīdaścad aśvebhyāś*

puruṣebhyaḥ | indraś ca tasmā agniś ca jyānaṁ deveṣu vindatām
z 10 z 5 z

In 4d Edgerton suggests heṣāṁsi vahatām prati; something of the sort would seem appropriate. In 5d supply iṣubhis with digdhābhir, or else read digdhebbhir. In 10a Edgerton suggests 'bhidrukṣad, which fits well.

12

[f137b8] *yo me bhūtim anāmayad dyutum āyur jighāṁsati | indraś ca [9] tasmāgniś ca divo śmaśānam asyatām yo me veśmi yo me śaphām śriyaṁ śreṣṭhām [10] jighāṁsati | indraś ca tasyāgniś ca kṛtyām vyatanatām grhe | [11] yo me mṛtyum amamṛddhim ahnā rātrīyā detsami | indraś ca tasyāgniś cārci-[12]ṣā dahatām svam | yo me prāṇam yo me pānam vyānam śreṣṭhām jighāṁsati | i-[13]ndraś ca tasyāgniś ca prāṇam prāṇānūhatām | yo mā devajanāis sarpāir vidya-[14]tā vrāhmaṇā dyamā | agastyena medine | indraś cāgniś ca tam hatām twam sabhya u-[15]dā pra dā twam agnir vāiśvānaro vṛṣā | yo mā turas sam deksātāir yaś ca dipsati [16] vidvalā | yo mā dipsati dipsantam yaś ca dipsati dipsatam | vāiśvānarasya daṇ-[17]ṣṭrayor agner api rdhāmi tam | abhi tam dyāvāprthivī sam taplām tat te ghameny u-[18]cyatām | nirṛtyā vadhyatām pāse yo naṣ pāpam cikitsati pratyagvadhak praty u-[19]j jahih bhrāturyyām ghoracakṣusā | indrāgnī enān vṛscatām mahiṣām u-[20]tseṣi kaś cana | pratyuvadhena pracyutān bhrāturyyān dviṣato mama | apānām prā-[21]ṇam sacid yad dviṣatas pārāyādharā | agre ye mā jighāṁsantv agne ye [f138a] ca dviṣanti mām agne ye mopa tapyante teṣām priyatamaṁ jahi vataṁ dviṣantam ava-[2]dhiṣam andhena tamasāvṛtam. | yataṁ martyo bhi padyasva mā te moci mahodarah z [3] z 6 z*

Read: *yo me bhūtim anāmayad dyuttam āyur jighāṁsati | indraś ca tasmā agniś ca divo 'śmaśānam asyatām z 1 z yo me veśma yo me śaphān śriyaṁ śreṣṭhām jighāṁsati | indraś ca tasyāgniś ca kṛtyām vi tanutām grhe z 2 z yo me mṛtyum asamṛddhim ahnā rātrīyā ditsati | indraś ca tasyāgniś cārciṣā dahatām svam z 3 z yo me prāṇam yo me 'pānam vyānam śreṣṭhām jighāṁsati | indraś ca tasyāgniś ca prāṇam-prāṇam anu hatām z 4 z yo mā devajanāis sarpāir vidhyatā vrāhmaṇā †dyamā | agastyena medināv indraś cāgniś ca tam hatām z 5 z tam satyāujāḥ pra dahatām agnir vāiśvānaro vṛṣā | yo mā durasyād †deksātāir*

yaś ca dipsati vidvalaḥ z 6 z yo mā dipsaty adipsantaṁ yaś
 ca dipsati dipsantaṁ | vāśvānarasya daṁṣṭrayor agner api
 dadhāmi tam z 7 z abhi taṁ dyāvāprthivī saṁtapataṁ tat te
 'ghamenir ucyatām | nirṭyā badhyatām pāse yo naṣ pāpaṁ
 cikitsati z 8 z pratyagvadhaḥ praty uj jahi bhrātṛvyān ghora-
 cakṣuṣaḥ | indrāgnī enān vṛscatām māiṣām uccheṣi kaś cana
 z 9 z pratyagvadhena pracyutān bhrātṛvyān dviṣato mama |
 apānān prāṇān sacid yad dviṣataḥ †pārayādharā z 10 z agne ye
 mā jighāṁsanty agne ye ca dviṣanti mām | agne ye mopa tapyante
 teṣāṁ priyatamaṁ jahi z 11 z taṁ dviṣantaṁ avadhiṣam andhena
 tamasāvṛtam | etaṁ martyo 'bhi padyasva mā te moci ma-
 hodaraḥ z 12 z 6 z

In st 2b if śaphān may mean "cattle" it can stand; otherwise it would hardly seem possible. At the end of 5b perhaps dhyāsat might be acceptable. For st 6 cf Ś 4.36.1: in 6c perhaps dīkṣābhir is possible, but Ś in c has °dipsāc ca. Our st 7 is a variant of Ś 4. 36. 2. At the end of 10d perhaps spārayād dharāḥ is intended, or something similar. With our 9d cf Ś 11.9.13c, and with our 12d cf Ś 4.16.7b.

13

[f138a3] dyāvāprthivī sannahyethām mama rāṣṭrāya jayantī a-
 [4]sitebhyo hetim asyantī vātā pavamānāu saṁ nahyeṣāṁ mama
 rāṣṭrāya jayantī [5] amitrebhyo hetim asyantām indrāgnī saṁ-
 nahyethām mitrāvaruṇā | bhavāśa-[6]rvā saṁ | aśvinā saṁnahyeṣāṁ
 mama rāṣṭrāya jayantī | amitrebhyo hetim asya-[7]ntāu marutas
 saṁnahyadhvaṁ mama rāṣṭrayi jayanto mitrebhyo hetim asyantaḥ
 pīta-[8]ras saṁnahyadhvaṁ mama rāṣṭrāya jayanto mitrebhyo
 hetim asyantaḥ sūryācandra-[9]masāu sannahyeṣāṁ mama rāṣṭrāya
 jayantī | amitrebhyo ho hetim asyantāu [10] ahorātre sannahyeṣāṁ
 mama rāṣṭrāya jayantī amittrebhyo hetim asyantī z [11] z 7 z

Read: dyāvāprthivī saṁ nahyethām mama rāṣṭrāya jayantī
 amitrebhyo hetim asyantī z 1 z vātā pavamānāu saṁ nahyethām
 °° jayantā °° asyantāu z 2 z indrāgnī saṁ nahyethām °° jayantā
 °° asyantāu z 3 z mitrāvaruṇā saṁ nahyethām °° jayantā
 °° asyantāu z 4 z bhavāśarvā saṁ nahyethām °° jayantā °°
 °° asyantāu z 5 z aśvinā saṁ nahyethām °° jayantā °° asyantāu
 z 6 z marutas saṁ nahyadhvaṁ °° jayanto 'mitrebhyo hetim

asyantaḥ z 7 z pitaras saṁ nahyadhvaṁ °° jayanto °° asyantaḥ
z 8 z sūryācandramasāu saṁ nahyethāṁ °° jayantā amitrebhyo
hetim asyantāu z 9 z ahorātre saṁ nahyethāṁ mama rāṣṭrāya
jayantī amitrebhyo hetim asyanti z 10 z 7 z

14

[f138a11] *gandharvāpsarasas sannahyadhvaṁ mama rāṣṭrāya
jayantā a-[12]mittrebhyo hetim asyantaḥ z sarvapūṇyajanas saṁ
vanaspatayas saṁ vanaspa-[13] tyās saṁ | vānaspatyās saṁ |
oṣadhayas saṁ | vīrudhas saṁnahyadhvaṁ mama rāṣṭrā-[14]ya
jananto amittrebhyo hetim asyantaḥ | sūryascandramasāu saṁ-
nahyasva mama [15] rāṣṭrāya jayaṁ | amittrebhyo hetim asyantāu |
prajāpataye saṁ paramesṭhyaṁ saṁ-[16]nahyasva mama rāṣṭrāya
jayaṁ amittrebhyo hetim asyāṁ | udārā udīrdhvaṁ vi-[17]śvāni
bhūtāni saṁnahyethāṁ mama rāṣṭrāya jayanti amittrebhyo hetim
asya-[18]nti z 8 z*

Read: *gandharvāpsarasas saṁ nahyadhvaṁ mama rāṣṭrāya
jayanto amitrebhyo hetim asyantaḥ z 1 z sarvapūṇyajanaṁ saṁ
nahyadhvaṁ °° z 2 z vanaspatayas saṁ nahyadhvaṁ °° z
3 z vānaspatyās saṁ nahyadhvaṁ °° z 4 z oṣadhayas saṁ
nahyadhvaṁ °° jayantyo °° asyantyaḥ z 5 z vīrudhas saṁ nah-
yadhvaṁ mama rāṣṭrāya jayantyo amitrebhyo hetim asyantyaḥ
z 6 z sūryācandramasāu saṁ nahyethāṁ °° jayantā °° asyantāu
z 7 z prajāpate saṁ nahyasva °° jayann °° asyan z 8 z paramesṭhin
saṁ nahyasva °° jayann °° asyan z 9 z udārā udīrdhvaṁ viśvāni
bhūtāni saṁ nahyadhvaṁ mama rāṣṭrāya jayanty amitrebhyo
hetim asyanti z 10 z 8 z*

15

[f138a18] *agnī rakṣatā sa imā senā rakṣatu | anuṣṭhātar anu
[19] tiṣṭha sarve vīrā bhavantu me | indro rakṣatā | somo rakṣatā |
varuṇo rakṣatā | [20] vāyū rakṣatā tvaṣṭā rakṣatā | dhātā | rakṣatā
| savitā rakṣatā | sūryo rakṣatā [f138b] candramā rakṣatā | sa imām
senām rakṣatu anuṣṭhātar' anu zz 9 zz*

Read: *agnī rakṣitā sa imām senām rakṣatu | anuṣṭhātar anu
tiṣṭha sarve vīrā bhavantu me z 1 z indro rakṣitā sa °°° z 2 z somo
rakṣitā sa °°° z 3 z varuṇo rakṣitā sa °°° z 4 z vāyū rakṣitā sa
°°° z 5 z tvaṣṭā rakṣitā sa °°° z 6 z dhātā rakṣitā sa °°° z 7 z
savitā rakṣitā sa °°° z 8 z sūryo rakṣitā sa °°° z 9 z candramā*

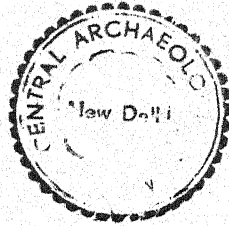
rakṣitā sa imām senām rakṣatu | anuṣṭhātar anu tiṣṭha sarve
vīrā bhavantu me z 10 z 9 z

16

[f138b2] aha rakṣatṛ tad imām anuṣṭhātar anu rātrī rakṣatrī
| sāyamām anuṣṭhātriy a-[3]nu z indrāṇī rakṣatrī | varuṇānī
rakṣatrī | sinīvālī rakṣatrī | sū [4] imām anuṣṭhātriy anu | samudro
rakṣatā | parjanya rakṣatā | vṛhaspatī [5] rakṣatā | prajāpati
rakṣatā | parameshthī rakṣatā | sa imām senā rakṣa-[6]tu z anu-
ṣṭhātār anu tiṣṭha sarve vīrā bhavantu me z z ity atha-[7]rvaṇika-
pāipalādasākhāyām daśamaṣ kāṇḍas samāptaḥ z z

Read: ahā rakṣitr tad imām senām rakṣatu | anuṣṭhātar anu
tiṣṭha sarve vīrā bhavantu me z 1 z rātrī rakṣitrī semām °° |
anuṣṭhatry anu °° z 2 z indrāṇī rakṣitrī semām °° z 3 z varu-
ṇānī rakṣitrī semām °° z 4 z sinīvālī rakṣitrī semām senām
rakṣatu | anuṣṭhātry anu tiṣṭha sarve vīrā bhavantu me z 5 z
samudro rakṣitā sa imām senām rakṣatu | anuṣṭhātar anu tiṣṭha
sarve vīrā bhavantu me z 6 z parjanya rakṣitā sa °° z 7 z
vṛhaspatī rakṣitā sa °° z 8 z prajāpati rakṣitā sa °° z 9 z
parameshthī rakṣitā sa imām senām rakṣatu | anuṣṭhātar anu
tiṣṭha sarve vīrā bhavantu me z 10 z 10 z anu 2 z

ity atharvaṇikapāipalādasākhāyām daśamaṣ kāṇḍas samāptaḥ
z z



THE HEBREW TERMS FOR GOLD AND SILVER

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HEBREW *kāšf*, silver (Syr. *kīspā*, Ass. *kaspu*)¹ is not a Babylonian loanword (contrast AkF 59).² Nor can it be combined with Arab. *kašb*, gain. The primary connotation is not *pale* (EB 4523; EB¹¹ 25, 112^b) but *fusible*, just as Ass. *ṣarpu*, silver, is derived from *ṣarāpu*, to smelt. In Arabic we have *ṣarīf*, pure silver, and in modern Arabic, *rūbāḡ*, which has the same meaning, and *murāybaḡ*, refined. In Ethiopic, *bērār* denotes *silver*, while Heb. *barār* signifies *pure* (JBL 39, 164ⁱ). Arab. *ṣarrāf* (or *ṣairafī*) has the meaning *money changer* (prop. *argentarius*). Arab. *ṣirf*, red (= *ṣārīf*; JBL 39, 172, l. 8; cf. also *ṣarb* and AJP 43, 241ⁱ) may be a transposition of Sum. *zabar*, copper, bronze,³ while *ṣirf*, pure, is derived from *ṣarāpu* (contrast AF 185). Heb. *ṣarāf*, to smelt, refine, test (> *Sarepta*, Ass. *Ṣarīptu*)⁴ is a doublet of *šarāf*, to burn, and Arab. *šārība*, to drink, orig. *to be parched with thirst* (cf. Heb. *ba'ār* to burn =

¹ I adhere to the term *Assyrian*. In my paper *Accadian and Sumerian*, which I presented at the meeting of the American Oriental Society in Philadelphia, April 24, 1919, I stated that it was unnecessary to substitute *Accadian* for *Assyrian*, but in the abstract printed in JAOS 39, 143, d, the prefix *un* has been omitted.

² For the abbreviations see vol. 42 of this JOURNAL, p. 301, n. 1.—AT⁴=Kautzsch-Bertholet, *Die Heilige Schrift des Alten Testaments* (1923).—BuA=Meissner, *Babylonien und Assyrien* (Heidelberg, 1920).—BuL=Bauer und Leander, *Historische Grammatik der hebräischen Sprache* (Halle, 1922).—JPOS=*Journal of the Palestine Oriental Society*.—PB=Polychrome Bible.—SATA=*Die Schriften des Alten Testaments in Auswahl neu übersetzt von Gunkel, &c.* (Göttingen, 1922).—pB=post-Biblical.—ⁱ (*infra*)=below; ^s (*supra*)=above; ^m=middle; ^f (*ad finem*)=at the end.

³ Bronze is called in Arabic: *nuḥās aḥmar* or *ḡād aḥmar*; cf. *ḡādān*, also *ḡādī'a*, to be dark red or brown, or rusty; *rust* is connected with *russet*, *ruddy*, *red*, &c. Arab. *ḡād*, copper, is derived from Ass. *ḡādu-iḡād*, to shine, glisten (HW 564^b) which is used specially of copper (*ḡādu ša erī*).

⁴ Modern *Ṣarfand* < *Ṣarpani* < *Ṣarpatu*; cf. the reading *Ṣarēfātā* in 1 K 17, 9.



THE KASHMIRIAN ATHARVA VEDA, BOOK ELEVEN EDITED WITH CRITICAL NOTES

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Introduction

THE ELEVENTH BOOK of the Pāippalāda herewith presented is the shortest published and one of the three shortest in the manuscript: it contains nothing of unusual interest. The material is presented in the same manner as in previous books.

Of the ms.—This eleventh book in the Kashmir ms begins f138b8 and ends f141b6, covering three folios. There is no defacement of the ms: the pages have 20 lines each.

Punctuation, numbers, etc.—Punctuation is more regular than in most of the books previously edited, and the stanzas are numbered regularly for the first time since Book One. All the stanzas of three hymns are correctly numbered, in another there is only one mistake, and in the other three hymns there is confusion. There are only seven hymns (kāṇḍas) in this book, and no sign of grouping these into anuvākas: only at the end of hymns three, four and five does a numeral appear to indicate the kāṇḍa number; space is left for it after hymn seven. There are only a few corrections marginal or interlinear: in the left margin opposite the end of hymn five is “ūrjasam ṛcā” and a star. Accents are marked on all but the first stanza of hymn six, a hymn which appears in RV and a number of other texts. Accents have been almost entirely lacking in the ms since Book One (cf. *JAOS* 30. 189).

Extent of the book.—The book has seven hymns, all metrical. If there is a normal number of stanzas it is 14, as three of the hymns have 14 stanzas. The facts are set forth in the following table:

1 hymn has 5 stt	= 5 stanzas
1 “ “ 10	= 10 “
1 “ “ 11	= 11 “
1 “ “ 12	= 12 “
3 hymns have 14 stt each	= 42 “

7 hymns have

80 stanzas

New and old material.—Two of the hymns in this book are S 19. 34 and 35; one is part of RV 10. 97: we may fairly count 52 stanzas as new material.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ BOOK ELEVEN

1

[f138b8] *atha ekādaśaṣ kāṇḍān likhyante zz zz oṃ namo nārāyaṇā-* [9] *ya z oṃ namas tilotamāyāi z oṃ namo jvalābhagavatyāi z z oṃ namo ga-* [10] *neśāya z z oṃ vṛṣā te haṃ vṛṣamnyanti garbhaṃ dadāmi yonyām ya-* [11] *di devapariṣṭhitā | prājām tokaṃ na vindase z 1 z oṃ dhātā te taṃ si-* [12] *nivāli varunāni pra yaśchati | pumānsam putram indrāni sata-* [13] *tāyām dadhātu te z 2 z samvṛktas te vakṣanāsu garbhaṣ puṣām pumā-* [14] *n kṛtaḥ sarvāṅgas tāmnor jāyatām agnir vāranyo hṛdibhiḥ z 3 z dhasbi-* [15] *raṃ karmanyam prastam tā vadhrim sarveṣām kṛṇomi | ātmanas te lohitād ga-* [16] *rbhas sam vartatām vṛṣākapeḥ z 4 z tvaṣṭā piṇṣatu te prājām dhātā* [17] *tokam dadhātu te | rākā sivyāś ca sūcyā bhūtasyeśānā bhuvanasya de-* [18] *vī z 5 z sinivālim anumatiṃ rākām gugūm sarasvatim. | de-* [19] *vānām patnyāi yā devī indrānīm avase huve z 6 z abhidā-* [20] *tā vṛddharagbhā ariṣṭāri virasūryam | vi jāyatām pra jāyatām ba-* [f139a] *hvi bhavatu putrinī z 7 z parisruca garbhaṃ dehi māsyāḥ pracyoṣṭa lohitam | ano-* [2] *nonaḥ pūrṇo jāyatām asthāpū namdho piśācadhitaḥ z 8 z tvaṃ dadhāsi dvipadeś ca-* [3] *tuspade garbhaṃ prajām ecate viśvarūpā | kanikradad vṛṣabho vidumopā prajāpa-* [4] *te tanvām dehi garbhaṃ z 9 z abhikrandan stanayan dhehi garbhaṃ vidyotamānas pavamā-* [5] *no vidbhiḥ | parjanyaṃ mām prthivī rebhasā | vatāpām rasirovadhīnām paśūnā |* [6] *z 10 z ā te nayāmi vṛṣanam yaś prajānām prajāpatih | sa te dadyāt trtīyam* [7] *garbhaṃ yonyām vijām prajām z 11 z ye vṛṣāṇo garbhāmkṛta ṛtviyānām sumenasah* [8] *tāns te hvayāmi tad u te sampaddhyatām z 12 z agnes te tvaṣṭur varuṇād indrāt so-* [9] *mād vṛhaspateḥ putram te putrakāmāyāi devebhyo nir mame prajām z 13 z aṅgad aṅga-* [10] *t sam sravatu tad yonāu prati tiṣṭhatu | prajā te vakṣāṇā śayā taṃ te bijam nir uhatu |* [11] *z 14 z*

For the introductory phrase and invocation read: *athāikādaśaṣ kāṇḍo likhyate zz zz oṃ namo nārāyaṇāya z oṃ namas tilotamāyāi z oṃ namo jvalābhagavatyāi z oṃ namo gaṇeśāya z z*

For the hymn read: *vṛṣā te 'haṁ vṛṣanyantyāi garbhaṁ dadhāmi yonyām | yadi devapariṣṭhitā prajāṁ tokaṁ na vindase z 1 z dhātā te taṁ sinīvālī varuṇānī pra yacchati | pumāṁsaṁ putram indrānī 'satatāyām dadhātu te z 2 z sarinvṛktas te vakṣaṇāsu garbhaṣ pumsāṁ pumān kṛtaḥ | sarvāṅgas tānvo jāyatām agnir vāraṇyor vṛttibhiḥ z 3 z gambhīraṁ karmanyam prasthaṁ tām vadhrin sarvān kṛṇomi | ātmanas te lohitād garbhas saṁ vartatām vṛṣākapeḥ z 4 z tvaṣṭā piṇṣatu te prajāṁ dhātā tokaṁ dadhātu te | rākā sīvyac ca sūcyā bhūtasyeśānā bhuvanasya devī z 5 z sinīvālīm anumatiṁ rākāṁ guṅgūm sarasvatīm | devānām patnī yā devindrāṇīm avase huve z 6 z abhijātā vṛddhagarbhā ariṣṭāsti vīrasūr yā | vi jāyatām pra jāyatām bahvī bhavatu putriṇī z 7 z parisrutam garbhaṁ dhehi māsyāḥ pra cyoṣṭa lohitam | anūnaḥ pūrṇo jāyatām 'asthāpū 'nandho 'piśācadhitaḥ z 8 z tvaṁ dadhāsi dvipade catuṣpade garbhaṁ prajāṁ ejate viśvarūpa | kanikradad vṛṣabho 'vidumopā prajāpate tanvām dhehi garbham z 9 z abhikrandaṁ stanayan dhehi garbhaṁ vidyotamānaṣ pavamāno 'vibhiḥ | parjanyaṁ prthivīm retasāvithāpām rasenaūṣadhīnām paśūnām z 10 z ā te nayāmi vṛṣāṇaṁ yaṣ prajānām prajāpatiḥ | sa te dadhyāt ṛtīyaṁ garbhaṁ yonyām vijām prajāṁ z 11 z ye vṛṣāṇo garbhaṁ kṛta ṛtviyānām sumedhasaḥ | tāns te hvayāmi <sūtave> tad u te sampadyatām z 12 z agnes te tvaṣṭur varuṇād indrāt somād vṛhaspateḥ | putraṁ te putrakāmāyāi devebhyo nir mame prajāṁ z 13 z aṅgād-aṅgāt saṁ sravatu tad yonāu prati tiṣṭhatu | prajā te vakṣāṇā śayāt tām te bījaṁ nir ūhatu z 14 z 1 z*

Over sravatu in f139a10 is written in small characters bhavatu.

A stanza in MG. 2. 18. 2 is similar to our st 7; in a it has abhinnāṇḍā but I can get nothing similar to that out of our ms reading; Knauer's edition leaves a hiatus between pādas a and b, and I have done the same; in b MG has ariṣṭā vīrasūvarī, and in d iyaṁ bhavatu tokinī. With our 8cd cf ApMB 1. 13. 1cd and HG 1. 25. 1cd. With 9c cf RV 5. 83. 1c which ends with jīradānuḥ, and with 10a cf RV 5. 83. 7a. In 14c I have accepted vakṣāṇā as a participle of vakṣ, but it is anomalous; it might be better to read vakṣaṇāsu yā; 14d does not yield a very good meaning.

2

[f139a11] *ahaṁ saso yamanam saso bhūtir yakṣmam ajījanāt. | imam sahasrabhā- [12] ga indro viśan nāśayāti te z 1 z yaṣ kāryo yaṣ ca kṛtas svayaṁjā uta hāryaḥ [13] devā indrajyeṣṭhā indro*

viṣan nāśayātu te z 2 z viśarasya vijya- [14] mbhasyeṣudhar mātā dhanuṣ pitā ādityāṣ pudityād viṣam nāśayantu te z 3 z [15] dhanvino jyāyā iṣvā apaskambhasya bāhvoḥ apāṣṭhāc chaṁgāt kurmalād viṣa- [16] n nāśayāmi te z 4 z alavatir ara śirṣṇam atho syā yo mukham devī parja- [17] nyaretasiṣave kṛṇutā namaḥ z 5 z imāsatrayo ṅgirasō gāutamā vi- [18] rudham viduḥ tayā bharadvājaṣ kaṇvo viṣan nāśayāti te z 6 z yas tvā [19] strīṇā upasado yaṣ puṁso dhy āruhan. āklāntam saṁklāntam snāva taku [20] te kalpayāmasi z 7 z vāteṇābhram śyāvayāmi yakṣmam te tanvam pari | vā- [f139b] tā ya cagrus te guru rūjā laghu kṛṇmasi z 8 z tenāham ṛto tena viṣan nā- [2] śayāmi te | yathā nas satyam puruṣaṣ sadā vadutum arhasi z 9 z viṣkandham ta- [3] d āpiśaram viśaram vṛṣṇyā vayam jambhahanu grāham śaṅkham tvānujāyenaṁ ajāma- [4] si z 10 z śunam id voṣadhayo ni dadhe bheṣajāya kam | dhanāyavaḥ sanāyakaṣ pu- [5] ruṣam pārayiṣṇavaḥ z 11 z ā ta patitrāṇi devajūtā vīrudh āyisyā kṛtā | [6] tayāham indradattayā viṣan nāśayāmi te z 12 z alasya vyañjanasya ve- [7] ṣṭataḥ skotaparnādhe granthe jyādyāyuṣvāṣ tvīd viṣin nāśayāmi te z 13 z sākam [8] viṣkandha prapata caṣeṇa kikiḍivā | sākam vātasya drājyā sākam nāśā niḥā- [9] kaya z 14 z

Read: aham sasāu yamanam sasāu bhūtir yakṣman ajījarat | imam sahasrabhāga indro viṣam nāśayāti te z 1 z yaṣ kāryo yaṣ ca kṛtas svayamja uta hāryaḥ | devā indrajyeṣṭhā indro viṣam nāśayāti te z 2 z viśarasya vijambhasyeṣudhir mātā dhanuṣ pitā | ādityāṣ ṭpudityād viṣam nāśayantu te z 3 z dhanvino jyāyā iṣvā apaskambhasya bāhvoḥ | apāṣṭhāc chrṇgāt kurmalād viṣam nāśayāmi te z 4 z alavater āra śirṣṇam atho 'syā yan mukham | devīḥ parjanya retasa iṣave kṛṇutā namaḥ z 5 z imām atrayo 'ṅgirasō gāutamā vīrudham viduḥ | tayā bharadvājaṣ kaṇvo viṣam nāśayāti te z 6 z yās tvā strīṇā upasado yāṣ puṁso 'dhy āruhan | āklāntam saṁklāntam snāva taku te kalpayāmasi z 7 z vātā ivābhram cyāvayāmi yakṣman te tanvaḥ pari | vātā yac cakrus te gurv arujā laghu kṛṇmasi z 8 z tenāham ṛto tena viṣam nāśayāmi te | yathā nas satyam puruṣaṣ sadā vaditum arhasi z 9 z viṣkandham tad āpiśaram viśaram vṛṣṇyā vayam | jambhahanum grāham śaṅkham ṭtvānujāy enāṁ ajāmasi z 10 z śunam id vā oṣadhayo ni dadhre bheṣajāya kam | dhanāyavaḥ sanāyavaṣ puruṣam pārayiṣṇavaḥ z 11 z yā te patitrāṇi devajūtā vīrudh āyisyā kṛtā | tayāham indradattayā viṣam nāśayāmi te z 12 z alasya vyañjanasya veṣṭataḥ sku-

taparṇadheḥ | granther jyāyā iṣvās tu yad viṣaṁ nāśayāmi te z 13 z
sākaṁ viṣkandhaṁ pra pata cāṣeṇa kikidīvyā | sākaṁ vātasya dhṛā-
jyā sākaṁ naśya nihākayā z 14 z 2 z

There is much uncertainty in detail in the text here, particularly
in stt 7 and 8. With our 4bc cf § 4. 6. 4c and 5c; for st 14 see
RV 10. 97. 13.

3

(§ 19. 34)

[f139b9] jaṅgiḍisi jaṅgiḍo rakṣatāsi jaṅgiḍaḥ dvipāś catuṣpād
a- [10] smākaṁ sarvaṁ rakṣatu jaṅgiḍaḥ z 15 z yā kṛśchrāttri-
pañcāsīs chataṁ kṛtyākṛta- [11] ś ca ye | sarva vyunaktu tejaso
rasāṁ jaṅgiḍas karat. z 2 z rasāṁ kṛttrimaṁ nāḍasa- [12] rasas
sapta visrasaḥ apetu jaṅgiḍāmatim iṣupasteva sādhyā z 3 z [13]
kṛtyādūṣaṇa vāyam atho rātidūṣaṇaḥ atho sahasvāṁ jaṅgiḍās pari
ṇaṁ yo- [14] śi tāriṣaṁ z 4 z sa jaṅgiḍasya mahisā pari naṣ pātu
viśvataḥ viśvaṁ ska- [15] ndhaṁ yena sāmāhā saṁskasojojasā niṣ
tvā devā ajanayaṁ niṣṭhitaṁ bhūmyā- [16] m adhi tam u tvāṅgirā-
yati vrāhmaṇas pūrvyā viduḥ z 5 z na tvā pūrvā oṣa- [17] dhayo
na tvā caranty ā navā | vibādha ugro jaṅgiḍas paripānās sumāṅ-
galaḥ [18] aśvayopadāni bhagavo jaṅgiḍāmutavīryaḥ purā ta ugrā-
ya sato- [19] pendro vīryaṁ dadhāu z 6 z ugra itye vanaspataya
indrojmānasā dadhāu | a- [20] mivās sarvā rakṣāṁsi jahi rakṣāṁsy
oṣadhe | āsarīraṁ viśarikaṁ ca- [f140a] lāsaṁ pṛṣṇyāmayaṁ tak-
mānaṁ viśvaśāradam arasaṁ jaṅgiḍas karat z 7 z

Read: jaṅgiḍāsi jaṅgiḍo rakṣitāsi jaṅgiḍaḥ | dvipāc catuṣpād
asmākaṁ sarvaṁ rakṣatu jaṅgiḍaḥ z 1 z yāḥ kṛcchrās tripañcāsīs
śataṁ kṛtyākṛtāś ca ye | sarvāṁ vinaktu tejaso 'rasāṁ jaṅgiḍas
karat z 2 z arasaṁ kṛttrimaṁ nāḍam arasās sapta visrasaḥ | apeto
jaṅgiḍāmatim iṣum asteva sādhyā z 3 z kṛtyādūṣaṇo vā ayam atho
'rātidūṣaṇaḥ | atho sahasvāṁ jaṅgiḍas pra na āyūṁsi tāriṣat z 4 z
sa jaṅgiḍasya mahimā pari naṣ pātu viśvataḥ | viṣkandhaṁ yena
sāsaha saṁskandham oja ojasā z 5 z niṣ tvā devā ajanayaṁ niṣṭhi-
taṁ bhūmyām adhi | tam u tvāṅgirā iti vrāhmaṇas pūrvyā viduḥ
z 6 z na tvā pūrvā oṣadhayo na tvā caranti yā navāḥ | vibādha ugro
jaṅgiḍas paripānas sumāṅgalaḥ z 7 z atha ṛpadāni bhagavo jaṅgi-
ḍāmitavīrya | purā ta ugrāya sata upendro vīryaṁ dadhāu z 8
z ugra it te vanaspata indra ojmanam ā dadhāu | amivās sarvā
rakṣāṁsi jahi rakṣāṁsy oṣadhe z 9 z āsarīraṁ viśarikaṁ balāsaṁ

prṣtyāmayam | takmānaṁ viśvaśāradam arasaṁ jaṅgiḍas karat
z 10 z 3 z

In the top margin of f140a stands "z 1 z 3 z" indicating the end of the hymn. The "15" at the end of st 1 indicates mistakenly the inclusion of the stanza in the preceding hymn; our st 2 is numbered correctly, but note irregular numbering after st 4. The text here given varies in places from that of the vulgate; the troublesome passages are fully treated in Whitney's Translation. It should be remembered that there is reason for believing that Ś Bk 19 was drawn from Pāipp, in which case we do not have two independent texts to work with.

4

(Ś 19.35)

[f140a1] *indra-* [2] *syā nāma gr̥hṇanta ṛṣayo jaṅgiḍaṁ daduḥ devā ya cakrur bheṣajam ugre viṣka-* [3] *n̄hadūṣaṇaṁ z 1 z mā no rakṣatu jaṅgiḍo dhanapālo dhanāiva devā yaṁ cakrur vr̥-* [4] *hmaṇaṣ paripāṇam arātiyaṁ z 2 z druhāndasaṁ ghoracakṣuṁ pāpakṛtvā-* [5] *nam āgataṁ | tāṁs tvaṁ sahasracakṣo pratibodhena nāśaya | paripāṇo mī jaṅgi-* [6] *ḍaḥ z 3 z para mā divaṣ para mā pṛthivyāḥ pary antarikṣāt para mā vīrudbhyaḥ* [7] *para mā bhūtāt para motha bhavyā dīśo dīśo jaṅgiḍas pātv asmān. z 4 z* [8] *ye ṛṣṇavo devakṛtā yoco bibhr̥the tyā | sarvas tvān viśvabheṣajo rasān jaṅgi-* [9] *ḍas karat. z 5 z 4 z*

Read: *indrasya nāma gr̥hṇanta ṛṣayo jaṅgiḍaṁ daduḥ | devā yaṁ cakrur bheṣajam agre viṣkandhadūṣaṇam z 1 z sa no rakṣatu jaṅgiḍo dhanapālo dhaneva | devā yaṁ cakrur vr̥hmaṇaṣ paripāṇam arātiham z 2 z durhārdaṁ ghoracakṣuṣaṁ pāpakṛtvānam āgataṁ | tāṁs tvaṁ sahasracakṣo pratibodhena nāśaya paripāṇo 'si jaṅgiḍaḥ z 3 z pari mā divaṣ pari mā pṛthivyāḥ pary antarikṣāt pari mā vīrudbhyaḥ | pari mā bhūtāt pari mota bhavyād dīśo-dīśo jaṅgiḍas pātv asmān z 4 z ya ṛṣṇavo devakṛtā ya uto bibhr̥te 'nyaḥ | sarvaṁs tān viśvabheṣajo 'rasān jaṅgiḍas karat z 5 z 4 z*

In st 3a I have emended as suggested by Whitney; in 5a since Pāipp and the commentator on Ś have ṛṣṇavo we must deal with that; at Edgerton's suggestion I accept it; "ye" of the ms suggests a following initial consonant or short a, and that has led me to consider ye 'diṣṇavo. In 5b I suggest a form similar to that given by SPP but closer to our ms. The relationship of Ś Bk 19 and

Päipp has the same bearing on the problem here as in the preceding hymn.

5

[f140a9] *prati grhāṇi prthiviniyatam etad ājyasya* [10] *mathitam śarīram mām dhanum asya dātus tvaṁ rakṣa barhiṣyā yathāsat.*
z 1 z

Read *imām dhenum* in c: *pāda* a seems possible altho the subjunctive *grhāṇi* is not quotable, and I have thought that perhaps *grahāṇi* and *ni dhattām* might better be read.

[11] *uta tvāhur varuṇasya pattrim atho tvāhur aditiṁ viśvarūpām adhijarā-* [12] *yum āghāre havyavāham agnāv asyā mahimānam juhomi* z 2 z

Read *patnīm* in *pāda* a, °*rūpām* in c; *atho* would be better in a.

sa saha- [13] *svaṁ tantum anvātātānaḥ so gniṣṭomān daśatam samāpa adhijarāyūm* [14] *savatsān yo dadāti tam vā devāḥ svarārohayanti* z 3 z

In *pāda* a read *sahasvān tantum* °*tātāna*, in b 'gni', in c *savatsām*, in d *ārohayanti*.

adhijarāyu [15] *sva ārohayanty anena dattāḥ sudughā vayodhāḥ sahasmāi duhām* [16] *śatadhāram akṣatam amuṣmīn loka yuga uttarasmin.* z 4 z

Read *adhijarāyus* °*ārohayaty* in a, *dattā* in b; § 18. 4. 50b reads as suggested here, but *dakṣiṇā* is the noun. In *pādas* cd read *saho* 'smāi *duhām* ° *akṣitam amuṣmin*.

pūrvavatsena [17] *sā vatsinī gāuryeṇasyā vatso ajaro jarāyuvat. trītyaṁ māmsam* [18] *parininditam yat tasmād devā adhijarāyam āhuḥ* 5 z

In ab we should probably read *gāur yeṇasyā*, but we should consider also *gāureṇasyā*. In d read *adhijarāyūm*.

ā dhāvaya [19] *śavasā vāvrhāno ntarā tvak sruvāde smāi | imam indra mahatā me* [20] *ni rakṣa sam prajayā tatvā sam balena* z 6 z

In *pāda* b the only suggestion I can make is to read 'ntarā *tvak sruva ādadhe* 'smāi; but there is nothing compelling about this. In c read *vi*.

durvedāvasthād dha- [f140b] *hudhā parastād viśve devāḥ prati paśyanty āyatīm yā bhadrā yā sarvataḥ samīci-* [2] *s sedāhur bhavatu me jarāyuh* z 7 z

In pāda a read °āvastād bahudhā, in b āyatīm, in c samīcī : for d Edgerton suggests sed āhur bhavatu me 'jarāyuh.

gr̥ṣṭam̐ dhenum̐ adhijarāyum̐ svadhām̐ kṛṇvānaḥ [3] *pra dadhātu vrahmaṇe sahasmāi duhām̐ sahasradhāram̐ akṣatam̐ amuṣmīn̐ loke para-* [4] *me vyoman.* |

The margin gives the numeral "8." In pāda a read gr̥ṣṭīm, in b dadātu, in c saho 'smāi duhām̐ sahasradhāram̐ akṣitam̐ amuṣmin̐.

vatsam̐ jarāyuṣ̐ pradadaṣ̐ p̥yūṣam̐ yo no dadhātu sudughām̐ a dhenum̐ | [5] *tasya devāpi vavarta āyuh̐ sā rohatu sukṛtām̐ a lokam̐.*

In pāda read jarāyu pradadat, in b dadāti and u dhenum : in c devā api vavarttāyuh̐, in d sa āro° and u lokam. Ś 9. 9. 4c is somewhat similar to pāda a.

The margin gives the numeral "9."

parivālām̐ adhijarā- [6] *yum̐ nadhā jīvo yadadām̐ da pra etām̐ syonām̐ śagmām̐ śivā śiveha sā no hīnsīr ha-* [7] *sā dāivyena z 10 z*

For the first two pādas I can make no helpful suggestion; in c I would read śivām̐ śiveha, in d mā no and mahasā.

bhadrakṛtām̐ sukṛtam̐ ādiśam̐ bhuva saram̐ bhuvaṁ prati gṛhṇāsy āya- [8] *tīm̐* | *ghṛtaśriyam̐ nabham̐ sarivasāno devān̐ manuṣyām̐ asurān̐ atarhi* | 11 z

With bhuvaṁ sarām̐ and āyatīm̐ the first two pādas can stand. Read nabhasī in c, manuṣyān̐ in d and probably utarṣīn̐ : this will bring d into close agreement with Ś 8. 9. 24d.

pañca [9] *devāṣ̐ praviṣṭavanta etām̐ itras tvaṣṭā varuṇo mittro agniḥ* | *te sarve savitur mahya-* [10] *m̐ etām̐ teha jīvaṁ pratirānta āyuh̐ z 12 z*

Read indras and mitro in pāda b, and probably 'sāviṣur in c : in d ta iha. The past ppl act is rather surprising here if it is really correct.

kaśyapo yaṁ jamadagnir vasistha ṛṣa- [11] *yo yunasya sanur agra etām̐* | *bharadvājo grāutam̐ artviram̐naḥ syonan̐ viśvām̐i-* [12] *tto daduṣaṣ̐ pratirānty āyuh̐ z 13 z*

Read 'yaṁ in pāda a, in b sanur and etām̐, but I cannot solve yunasya : in c read gotamo and possibly atrivantah̐ or even atharvānaḥ; in d syonām̐ viśvām̐itro, and pratiranty. Edgerton suggests atriṣ̐ kaṇvaḥ for "artviram̐naḥ."

*ūrjaṁ devebhyas subhaga ūrjaṁ manuṣyā uta | [13] ūrjaṁ
pitrbhyo aghna ūrjaṁ dadhatu mā viśa z 5 z*

The only satisfactory procedure here seems to me to be to place the second pāda at the end; then imitating Kāuś 89.12 we can write a fairly good stanza, thus: *ūrjaṁ devebhyas subhaga ūrjaṁ
pitrbhyo agrhṇām | ūrjaṁ dadhatu mā viśa ūrjaṁ manuṣyā uta
z 14 z 5 z*. In c dadatu me would seem better.

In the left margin opposite this stanza is *ūrjasam ṛcā*.

6

(RV 10. 97. 1-11)

[f140b13] *yā jātā oṣadhayo deve-* [14] *bhyas triyugam purā . |
manye na babhruṇām ahaṁ śataṁ dhāmāni satvataḥ z 1 zz* [15] *om śataṁ vo amba dhāmāni sahasram uta vo rūhaḥ | adhā śatakra-
tavo yūyam i* [16] *agadām kṛta | om imām me agadām kṛta z 2 z
om pūspavatīḥ prasūmatī-* [17] *ṣ phalinīr aphalā utā | āsvāva
yasthāritvarīr vīrudhaḥ pārayiṣṇavaḥ 3 zz* [18] *om oṣadhī ṛta mā-
taro yād vo devīr ūba vruve apāṁsi vighnatīr iti rakṣā-* [19] *ś
cātāyamānām z 4 z niṣkṛtīn nāma vo mātā niṣkṛtīn nāma vaṣ pitā |
sa-* [20] *dā patatrīṇī stha yād āmayati niṣkṛtā z 5 z* [f141a] *aś-
vatthē vo niśadanam parṇe vo vasatiḥ kṛtā | gobhāsi tāt kilāṣita
yāt sanō adhi* [2] *pāūruṣam. z 6 z yād āhā vājāyann imā oṣadhīr
hāsta ādadhe | ātmā yākṣma-* [3] *sya nṛṣyati purā jivagr̥bho yathā
z 7 z ūś chūsmā oṣadhīnām gāvo goṣṭhā-* [4] *d iverate | dhānam
sanīṣpantīnām ātmānam tāva pāūruṣaḥ 10 z yād oṣadhaya-* [5] *ś
śagmāta rājānaś śāmitāv iva | vipras sā ucyate bhīṣag rakṣohā-
mīvacā-* [6] *tanaḥ | aśvavatīm somāvatīm ūrjāyantīm ūtojaṣam |
āvītsi sārvaś-* [7] *ṣadhī | nṛtō mā pārayān iti z 6 z āti vīśvāṣ
parīṣṭhā stenāiva vrajā-* [8] *m akramet. oṣadhayaḥ prācīcyavur yāt
kīm ca tanvo tām śacī vīśadūṣaṇām. z*

Read: *yā jātā oṣadhayo devebhyas triyugam purā | manye nu
babhruṇām ahaṁ śataṁ dhāmāni sapta ca z 1 z śataṁ vo amba
dhāmāni sahasram uta vo rūhaḥ | adhā śatakratavo yūyam imām
me agadām kṛta z 2 z pūspavatīḥ prasūmatīḥ phalinīr aphalā uta |
āsvā iva sajītvārīr vīrudhaḥ pārayiṣṇavaḥ z 3 z oṣadhīr iti mātaro
yad vo devīr upa vruve | rapāṁsi vighnatīr ita rakṣāś cātāyamānāḥ
z 4 z niṣkṛtīr nāma vo mātā niṣkṛtīr nāma vaṣ pitā | sadā pata-
trīṇī stha yad āmayati niṣ kṛtā z 5 z aśvatthē vo niśadanam
parṇe vo vasatiḥ kṛtā | gobhāja it kilāṣatha yat sanavatha pūruṣam*

z 6 z yad ahañ vājayann imā oṣadhīr hasta ādadhe | ātmā yakṣma-
sya naśyati purā jivagr̥bho yathā z 7 z uc chuṣmā oṣadhīnām gavo
goṣṭhād iverate | dhanam saniṣyantīnām ātmānam tava pūruṣa
z 8 z yad oṣadhayas sam agmata rājānas samitāv iva | vipras sa
ucyate bhiṣag rakṣohāmivacātanaḥ z 9 z aśvavatīm somāvatīm ūr-
jayantīm udojasam | āvitsi sarvā oṣadhīr īrto mā pārayān iti
z 10 z ati viśvāḥ pariṣṭhās stena iva vrajam akramuḥ | oṣadhayaḥ
prācucyavur yat kiṁ ca tanvo rapas itam śaci viṣadūṣaṇam† z 11
z 6 z

For this hymn cf also VS 12. 75 ff; TS 4. 2. 6. 1; MS 2. 7. 13;
KS 16. 13; our text agrees now with one now with another of these:
but for 10d I find no parallel. It seems clear enough that the next
hymn begins as given below but the extra pāda in st 11 here makes
me suspect that some stanzas of this hymn have been lost. It is
noteworthy that the ms accents these stanzas (except the first), and
that this is the longest passage accented since Book 2.

7

[f141a9] ahijambhaś carāmasi | muṣkāvarho gavām iva | kilā
upasṛjan [10] harmi upastambhe prdākvam z

Read in pāda a °jambhās and remove colon; read °barho in b,
upasṛjan hanmy in c, and prdākvam in d.

ye ke celam apāśveṣur vā tr̥mdamīte niṣada- [11] lam nr̥pa śrī
pāpate gr̥haḥ

This seems to be intended as a complete stanza but I can see
nothing in it except perhaps iṣur vā followed by a form of √tr̥d or
of √tr̥h.

aśchinnañ tvā vāto hañtv aśchinnañ abhi varṣatu | ā [12] kulena
bheṣajena tenāhiñ jabhayāmasi | saścet tannām akṣakaḥ śayanāñ
a- [13] rasāñ aka z

In pāda a I would read āchinnañ, in b āchinnañ, in d jambh°.
It is not wholly clear that the next two pādas belong to this stanza:
in e perhaps tanvām is meant; in f read śayanāñ and akah, which
perhaps is also at the end of e; I cannot restore pāda e.

asitāharām viṣam ubhayos svajasya ca | adhikrasya yā ro- [14]
pīs tūy ito vi nayāmasi |

In pāda a read asitasyāharām; b as here is Ś 10. 4. 10b: in c the

name of a snake should stand, and *adhivakrasya* might be acceptable, or *dadhivaktrasya*; in *d* read *tā*.

idam pāidvo ajāyate idam asya vivartanam | [15] *idam kani-krado mago dviṣate tu parāvasam. z*

In *pādas* *ab* read *ajāyatedam*, and cf § 10. 4. 7ab; in *c* we might read *magho*, and *d* can stand if *parāvasam* is acceptable (perhaps = *parāyaṇam* in § 10. 4. 7b).

viṣūcinām vātā vahan- [16] *tu viṣvag varṣantu vṛṣṭayaḥ viṣvag viṣa pra meha tvaṁ śatadhāra ivāvataḥ* | 3 ||

In *pāda* *a* read *viṣūcin* and *vahantu*, in *b* and *c* *viṣvag*, and in *c* *viṣam*. This is stanza 6.

[17] *nirataṁ haritas sṛja mittro vartayate ratham* | *tenāpi lal-hiya tena pī-* [18] *yūṣaṁ nahināpinah* |

In *pādas* *ab* read *sṛjan mitro*; I have no suggestion for *od*. Edgerton would suggest *ahināśanam* 'at the end of *d*.

yenendrajasya yena nṛmṇo yena vṛttram parābhinaḥ [19] *tenā śatakrato tvaṁ aher jātāni jambhayaṁ z 2 z*

For *pāda* *a* here I would suggest *yenendrajasya nṛmṇaṁ*, in *b* *vṛttram* °*bhinat*, in *d* *jambhayaḥ*.

praty amodataṣ pṛthi- [20] *vī prati dyāuṣ prati sūryaḥ pāidvo yad āśvamātā krandenāhīn apāva-* [f141b] *pat. rajjuś ca darśvatī z śere payantīṣ pṛthivīm anu z 4 z*

Read *amodata* in *a*, place colon after *sūryaḥ* and also after *apāvapat*. In *e* I think we have to read *datvatī*, and with 'payantīṣ in *f* the two *pādas* will be readable even with *rajjuś* singular. Delete "z" in *e*.

āpo jīryante [2] *nāmṛta māindrāṇī avidhavābhavat. natvāmaste viṣvag viṣam akhānam iva sā-* [3] *yakam. z 5 z*

In *ab* we may probably read *nāmṛata sendrāṇy*; in *c* *nudāmas* seems possible, followed by *viṣvag*; for *akhānam* we might read *ākhanam*; or perhaps *ākhanam*: the stanza seems to be a patch-work and not at all clear.

indrāgnī mittrāvaruṇas tvaṣṭāram aditiṁ bhagaṁ | *hvayam arvanitām* [4] *pāidvam mā nayaṁ puruṣo viṣat.*

In *pāda* *a* read °*varuṇā*, in *c* *hvayāmo* 'rvañcam, for *d* *mā no* 'yam puruṣo *viṣat*.

*sadyo jāto kanikradat. | solvo dya dhūnataṣ krandenā- [5] śvasya
vājino hanyantv āhaya prthak. z 6 zz zz ity atharvaṇipāi- [6]
paladayās śākhāyām ekādaśo dhyāyas samāptāḥ zz zz*

Read: sadyo jāto 'kanikradat sa ulvo 'dhy adhūnuta | krandenā-
śvasya vājino hanyantāhayaḥ prthak z 12 z 7 z

ity atharvaṇikapāippalādāyām śākhāyām ekādaśo 'dhyāyas sa-
māptaḥ zz zz

In pāda d we might let hanyantv stand reading after it ahayaḥ.

THE KASHMIRIAN ATHARVA VEDA, BOOK TWELVE
EDITED WITH CRITICAL NOTES

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Introduction

THE TWELFTH BOOK of the Pāippalāda herewith presented is only a little longer than the eleventh; it contains nothing of exceptional interest, though a little light is thrown on the text of some hymns which appear in Book 19 of Ś. The material is presented in the same manner as in previous books.

Of the ms.—This twelfth book in the Kashmir ms begins f141b7 and ends f144b10. This book begins with a hymn which is RV 1. 94; the first two pādas of st 1 are given on f141b and the rest of the hymn is on f154a and runs through line 5 of f154b: immediately after the two pādas of RV 1. 94. 1 our ms at f141b9 gives st 7 of the hymn which is Ś 19. 53 and continues on to the end of Ś 19. 54; but the first six stanzas of Ś 19. 53 are found f153b12 to f154a3 preceding the bulk of RV 1. 94. The obvious explanation would be that a folio of some predecessor of our manuscript was misplaced, but the position of part of the second hymn in book twelve ahead of the bulk of the first hymn makes the explanation not quite so simple: if we suppose that the folio was reversed when misplaced it does not seem that the result would be what we actually find. No satisfactory explanation of the situation has occurred to me, but I feel that the material given on f154 should be edited in this book and that has been done, as will be seen below.

The book covers in all about four folios. One line, f144a9 is badly broken, and there is a small defacement at the lower right corner of f154a.

Punctuation, numbers, etc.—The text is punctuated in the usual hap-hazard manner. Only one hymn is numbered, the numeral "5" standing at the end of the hymn I have numbered four; this might be considered an indication that our text counted the hymns which are Ś 19. 53 and 54 as separate hymns, but there is no indication of a division after st 10 of our hymn 2 in f141b14; there is a blank space for a numeral at the end of our second hymn. In

no. 5 the stanzas are numbered regularly, in no. 6 the first four are numbered, in no. 7 stanzas 2 and 6 are numbered. There is no grouping of the hymns in anuvākas. Corrections are few, either marginal or interlinear. Accents appear only on the last stanza of the first hymn.

Extent of the book.—This book has seven hymns as edited, the last one being prose. If there is a stanza norm it is probably sixteen. The following table shows the number of stanzas:

1 hymn has	5 stanzas =	5 stanzas
1 " "	10 " =	10 "
2 hymns have	14 " =	28 "
3 " "	16 " =	48 "
<hr/>		<hr/>
7 hymns have		91 stanzas

New and old material.—The first hymn of this book is RV 1. 94, the second is § 19. 53 and 54, the fourth § 19. 32, the fifth § 19. 33: in the sixth there are a few bits of familiar material. The amount of new material may fairly be said to be 43 stanzas.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ BOOK TWELVE

1

(RV 1. 94)

[f141b7] *atha dvādaśomārkāṇḍa atharvaṇadhyāyaṁ likhyate zz*
oṁ namo nārāyaṇā- [8] *ya z z oṁ imaṁ stomam arhate jāta-*
bhavedase ratham iva san da- [9] *hemāsanikayāṣ (kāle)*

[f154a3] *bhadrā hi naṣ pramatir asya saṁ sam agne saṁkhye mā*
riśāmā vayan tava | [4] *yasmāi tvam āhur bhajase sa ādity anarvān.*
kṣota tadate stuvīryaṁ sa bhūtāva nāi- [5] *nam aśnoty anhatir*
agne z z bharāmedhmaṁ kṛṇavāmā haviṁṣi te jite a- [6] *ntaṣ*
parvanā parvanā vayan jivātava prataraṁ mādhyā dayo gne z
śasema tvam [7] *samidam sādāye dhiyas te devā havir adanty*
āhutam tvam ādityāṁ ā hava tādhyā- [8] *kṣmasyāgne z tvam*
adhvaryur uta hotāsi pūrvyaḥ praśāstā potār januṣā purohitāḥ
[9] *viśvā vidvān āhartivijyā dhīra puṣyasyāgneḥ z diśām gopāsyā*
jarantu janta- [10] *vo dvipāś ca yad uta catuṣpad aktubhiḥ citraṣ*
praketasā uśaso mahan āsyā- [11] *gne | yo viśvatas supratikas*

sadruhasi dūre diśchan talid iwāsi rocate | rā- [12] rātnyās ca
tanvo ati deva paśyasyāgne | pūrve devā bhavatum uśvato ratho
smākaṁ sañ- [13] so anyastu dūḍhyaḥ tad ājānīto upuṣyatā vato
gne z vadhūn duśaṁsāṁ avi dū- [14] ḍhyo jahi dūre vā ye anti vā ke
cid attrinaḥ z adhā yajñāya śṛṇute [15] sugaṁ kṛṣy agne yaḍ
ukthān pāroḥito rathe vātajūtā ṛṣabhasyeva te ravaḥ z [16] yujin-
vasti vanino dhūmaketunāgne adha svanāḍ uta svidyuh patattriṇo
dhrapsā [17] ya te yavasādo vy asthiraṇ. suga tat te tāvakedyo
rathebhyo gne z tvam mittrasya varu- [18] ṇa dhayasya vayātām
marutaṁ helo adbhutaḥ mṛḍā su no bhūtv eṣāṁ manaṣ pu- [19]
nar agne z deve devānām asi mittro adbhūto vasur vasūnām ami
cā * * * [20] dhvare | śarman syāma tava saprathastame gne z tat
te bhadraṁ yat samiddhas* * * [f154b] somāhuto rajase mṛḍa-
yāttasaḥ dadāsi ratna draviṇaṁ ca dāśuṣe gnes sākhye [2] mā
riṣāmā vayaṁ tava z asmāi tvam sodravīṇe dadhāso nāgāssim adite
sa- [3] rvatāta yaṁ bhadreṇa śavamā codayāsi prajāvantāu rād-
hasyā te syāma z sa [4] tvagne sāubhagatvasya vidvān asmākaṁ
āyus pra tireha deva | tān no mittró vāru- [5] ṇo māmahanātām
adītis sindhuṣ pṛthivī utā dyāuḥ z

The ms corrects in 154a12 to (ta)ndho, and in 154b1 to
(°ta)maḥ.

For the introductory phrase and invocation read: atha dvāda-
śamaṣ kāṇḍa ātharvanādhyaḥ likhyate z z oṁ namo nārāyaṇāya
z z

Read: imaṁ stomam arhate jātavedase ratham iva saṁ mahemā
maṇiṣayā | bhadrā hi naṣ pramatir asya saṁsady agne sakhye mā
riṣāmā vayaṁ tava z 1 z yasmāi tvam ṛāhur bhajaseḥ sa sādhaty
anarvā kṣeti dadhate suvīryam | sa tūtāva nāinam aśnoty añhatir
agne ° ° z 2 z bharāmedhmaṁ kṛṇavāmā haviṁṣi te citayantaṣ
parvanā-parvanā vayaṁ | jīvātave prataraṁ sādhayā dhiyo 'gne
° ° z 3 z śakema tvāṁ samidhaṁ sādhayā dhiyas tve devā havir
adanty āhutam | tvam ādityān ā vaha tān hy uśmasy agne ° °
z 4 z tvam adhvaryur uta hotāsi pūrvyah praśāstā potā januṣā puro-
hitaḥ | viśvā vidvān ārtvijyā dhīra puṣyasy agne ° ° z 5 z viśām
gopā asya caranti jantavo dvipac ca yaḍ uta catuṣpad aktubhiḥ |
citraṣ praketa uśaso mahāñ asy agne ° ° z 6 z yo viśvatas supra-
tīkas sadṛññ asi dūre cit san talid ivāti rocase | rātryās cid andho ati
deva paśyasy agne ° ° z 7 z pūrvo devā bhavatu uśvato ratho

‘smākam śaṁso abhy astu dūḍhyaḥ | tad ā jānītota puṣyatā vaco
 ‘gne ° ° z 8 z vadhāir duḥśaṁsāḥ ava dūḍhyo jahi dūre vā ye
 anti vā ke cid atrinaḥ | adhā yajñāya gr̥nate sugam̐ kṛdhy agne
 ° ° z 9 z yaḍ ayukthā ṛnpā rohitā rathe vātajūtā ṛṣabhasyeva te
 ravaḥ | ād invasi vanino dhūmaketunāgne ° ° z 10 z adha svanād
 uta bibhyuḥ patatṛiṇo drapsā yat te yavasādo vy asthiran | sugam̐
 tat te tāvakebhyo rathebhyo ‘gne ° ° z 11 z tvam̐ mītrasya
 varuṇasya dhāyase ‘vayātām marutām heḷo adbhutaḥ | mṛḍā su no
 bhūtv eṣām̐ manaṣ punar agne ° ° z 12 z devo devānām̐ asi mitro
 adbhuto vasur vasūnām̐ asi cārur adhvare | śarman syāma tava
 saprathastame ‘gne ° ° z 13 z tat te bhadram̐ yat samiddhas sve
 dame somāhuto rajase mṛḍayattamaḥ | dadhāsi ratnam̐ dravinām̐
 ca dāśuṣe ‘gne sakhye mā riṣāmā vayam̐ tava z 14 z yasmāi tvam̐
 sudravīṇo dadāśo ‘nāgāstvam̐ adite sarvatātā | yam̐ bhadreṇa śavasā
 codayāsi prajāvanto rādhasā te syāma z 15 z sa tvam̐ agne sāu-
 bhagatvasya vidvāḥ asmākam̐ āyus̐ pra tireha deva | tan no mitro
 varuṇo māmahantām̐ aditis sindhuṣ̐ pṛthivī uta dyāuḥ z 16 z 1 z

Possibly I have restored too frequently the RV readings, but there seem to be only a few minor variants here. In 2a RV has āyajase which perhaps is intended here. Stt 3 and 4 of RV are interchanged, also stt 5 and 6. In 8a suṣvato seems to be a real variant of RV sunvato. In 10a RV has ayukthā aruṣā and probably that should be the reading of Pāipp. In 12a RV has ayam. In 14b RV has jarase, which is probably the real reading.

2

(§ 19. 53 and 54)

[f153b12] kālo svo va- [13] hatuṣ saptaraśmīḥ sahasrākṣo akṣaro
 bhūirretāḥ | tam ā rohanti kavayo [14] vipaśyatas tasya cakrā bhu-
 vanāni viśvā sapta cakrān vahatu kāla eṣaḥ [15] saptāsyā nābhīr
 amṛtaṁ nv akṣaḥ z sā imā viśvā bhuvanāny anjām̐ kāla [16] sāyiyate
 prathamō nu devaḥ pūrṇaṣ kumbho adhi kālāhitas tam̐ vāi paśyāmo
 bahu- [17] dhā ni santam̐ | sa imā viśvā bhuvanāni pratyam̐ kālām̐
 tam̐ āhuṣ̐ parame vyo- [18] man. z sa yava sam̐ bhuvanāny ābharat
 sa yava sam̐ bhuvanāni pariṇāḥ pitā [19] sam̐ abhavatu putra
 eṣām̐ tasmād vāi nānyat param̐ astu tejaḥ kālo mām̐ diva [f154a] m
 ajanayat kālāimām̐ pṛthivīm̐ uta kālēna bhūtam̐ bhavyam̐ ca eṣatām̐
 ha vi tiṣṭhate | [2] kālo bhūtam̐ asṛjat kālo tapatu sūryaḥ kāle
 viśvā bhūtāni kāle cakṣu- [3] r vi paśyati z

[f141b9] *kāle manāṣ kāle praṇaṣ kāle nāma samāhi-* [10] *taṁ |*
kālena sarvā nandanty āgatena pradā imāḥ z kāle tapaṣ kāle jye-
 [11] *ṣṭhaṁ kāle vrahma sasamāhitam. kālo ha sarvasyeśvaro yaṣ*
pitā- [12] *sīt prajāpateḥ z teneṣitam tena jātaṁ tad u tasmin*
pratiṣṭhitam. kālo [13] *ha vrahma bhūtvā bibharti parameṣṭhinam.*
z kālas prajā srjati kā- [14] *lo gre prajāpatim | svayambhūṣ*
kaśyapaṣ kālāt tataṣ kālād ajāyata | kā- [15] *lād āpas sam abhavat*
kālād vrahma tapo diśaḥ kālenodayatu sūrya- [16] *ṣ kālena viśate*
punaḥ kālena viśate punaṣ kālena vātaḥ pavate kā- [17] *lena*
bhūtaṁ bhavyaṁ ca putro janayat puraḥ | kālād ṛjas sam abhavan
yajuṣ kā- [18] *lād ajāyata | kālo yajño sam irayad devebhyo*
bhāgam akṣitam | kāle [f142a] *gandharvāpsarasas kāle lokas samā-*
hituṣ kāle yam aṅgirā devo tharvā cā- [2] *dhi tiṣṭhata z imaṁ ca*
lokaṁ paramaṁ ca lokam puṇyānś ca lokān vidhṛtiś ca pu- [3] *ṇ-*
yā | sarvān lokān abhicitya vrahmanāṣ kālā sāriyate paramo nu
devaḥ z

Read: *kālo 'śvo vahati saptaraśmis sahasrākṣo akṣaro bhūriretāḥ |*
taṁ ā rohanti kavayo vipaścitas tasya cakrā bhuvanāni viśvā z 1 z
sapta cakrā vahati kāla eṣa saptāsyā nābhīr amṛtaṁ nv akṣaḥ | sa
imā viśvā bhuvanāny aṅjan kālas seyate prathamo nu devaḥ z 2 z
pūrṇaṣ kumbho adhi kāla āhitas taṁ vāi paśyāmo bahudhā nu
santam | sa imā viśvā bhuvanāni pratyañ kālaṁ taṁ āhuṣ parame
vyoman z 3 z sa eva saṁ bhuvanāny ābharat sa eva saṁ bhuvanāny
paryāit | pitā sann abhavat putra eṣāṁ tasmād vāi nānyat param
asti tejaḥ z 4 z kālo 'mūm divam ajanayat kāla imāṁ pṛthivīm
uta | kālena bhūtaṁ bhavyaṁ ceṣitaṁ ha vi tiṣṭhate z 5 z kālo
bhūtaṁ asrjata kāle tapati sūryaḥ | kāle viśvā bhūtāni kāle cakṣur
vi paśyati z 6 z kāle manaṣ kāle prāṇaṣ kāle nāma samāhitam |
kālena sarvā nandanty āgatena prajā imāḥ z 7 z kāle tapaṣ kāle
jyeṣṭhaṁ kāle vrahma samāhitam | kālo ha sarvasyeśvaro yaṣ pitāsīt
prajāpateḥ z 8 z teneṣitam tena jātaṁ tad u tasmin pratiṣṭhitam |
kālo ha vrahma bhūtvā bibharti parameṣṭhinam z 9 z kālas prajā
asrjata kālo 'gre prajāpatim | svayambhūṣ kaśyapaṣ kālāt tapaṣ
kālād ajāyata z 10 z kālād āpas sambhavan kālād vrahma tapo
diśaḥ | kālenod eti sūryaṣ kālena viśate punaḥ z 11 z kālena vātaṣ
pavate kālena <pṛthivī mahī | dyāur mahī kāla āhitā z 12 z kālo ha>
bhūtaṁ bhavyaṁ ca putro 'janayat puraḥ | kālād ṛcas sam abhavan
yajuṣ kālād ajāyata z 13 z kālo yajñaṁ sam āirayad devebhyo
bhāgam akṣitam | kāle gandharvāpsarasas kāle lokas sam āhitāḥ

z 14 z kâle 'yam āṅgirā devo 'tharvā cādhi tiṣṭhataḥ | imam ca
lokaṁ paramaṁ ca lokaṁ puṇyāṁś ca lokān vidhṛtiś ca puṇyāḥ
z 15 z sarvāṅl lokān abhijitya vrahmaṇā kālas seyate paramo nu
devaḥ z 16 z 2 z

These stanzas have been widely recognized as constituting one hymn in spite of the division in Ś. The text as emended here has a number of variations from that of Ś; but Whitney in his Translation gave up some of the readings of the Ś text as it stands in the Berlin edition.

3

[f142a4] *saptāitam saptarṣayaś śalyakartā dvādaśa āddhim śalyam cakra-* [5] *tur indrarāśir mahodaram z*

In pāda a saptāita would be an easy correction and somewhat probable; in b and c I believe there is mention of rice-harvest and would incline to understand a form śālya (< śāli) and read śālyakartāro in b, and for c possibly āviddham śālyam cakartur: in d indrarāśim. Edgerton suggests saptāite, śalyakartāro, and śalyam.

indrarāśir mittrāvaruṇāv āviddham nirakṛnta- [6] *taṁ | prasūtam indrenogreṇa vrahmaṇā nāma sarvataḥ |*

In pāda a read °rāśim mitrā°.

nānam aśnīyātha vrahmaṇo [7] *na gṛhām pra haret svām trṣṭam viṣam iva ta imātim indrarāśiḥ śāle śaye z*

Read aśnīyāta vrahmaṇo in a, gṛhām and svām in b, tāimātam in c.

[8] *ayaṁ śaye tanvo rakṣamāṇo ayaṁ śvinābhy avacakṣāṇe enaṁ |*

This, I believe, is a mutilated stanza; the first pāda as it stands would be pāda a, ayaṁ would perhaps be all that is left of pāda b, and aśvinābhy ° ° would be pāda d (with correction to °kṣāṇāv).

madhye khalasya [9] *nirmīto indrarāśir mahodaraḥ | bhīmo anyasya śaṅkase aśvāivābhyutsinī na-* [10] *ḍam |*

Read nirmīta in pāda a: with śaṅkase c seems possible tho anyasya may need correction; in pāda d aśveva and naḍam seem clear but the intervening letters yield nothing to me.

yehendrarāśinnivayātu vardhayātu khalam ānyā sphātim ca khālvām [11] *gṛhṇātu gavām ca bahu puṣyatu z*

For pāda a the best suggestion I can make is anyendrarāśir ivāitu; in b read vardhayatu ° anyā: in c khalyām.

imov aśvinaḥ śepo im indro vrahmaṇa- [12] *spatiḥ tvaṁ cakra*

śivam asmabhya mṛṣayo ja tvaṁ cakra śivam asmabhya pṛṣayo [13] *jīvanāya kam.* |

In pāda a I would read yam †ov aśvinā, and possibly śepatur; in b yam: for cd tam śakra śivam asmabhyam †mṛṣayo jīvanāya kam. In a Edgerton suggests yam v.

dr̥ḍhāmśākuntamayāḥ dhṛtam āsit svāpadam | *pakturā-* [14] *s* *ṣṛpyantaḥ śera yā tanva hutam haviḥ*

For pāda a I would suggest dr̥ḍhā aṁśāḥ kuntamayā, but it does not match pāda b; in b read āsic chvāpadam: for pakturās in c I can offer nothing, but would suggest sarpanṭaḥ śere; for d we might read yat tanva āhutam haviḥ. This is stanza 8.

anaḍuhāna pṛṣṇihān vahatām vaharā- [15] *pṛṇām* | *kīnāsasya* *samas tv edād indrarāśir ajāyataḥ*

The ms seems to correct vahatām to uhatām.

For pādas ab I would suggest anaḍuhām pṛṣṭivahām vahatām †vabar āpṛṇām; with edhād perhaps pāda c can stand, and in d read ajāyata. In c etad would be better than edhād.

yadi kīnā- [16] *nāśas sasvedeti sartastas tanvam pari* | *apām* *gāveva dṛṣyanti indrarāśim* [17] *so śnute* |

Read: yadi kīnāśas sasveda eti śirastas tanvaṁ pari | apām gāva iva tṛṣyantindrarāśim so 'śnute. The correction of pāda b seems possible.

yadi kīnāsam sirupatir dandena hantu manyataḥ yadi kiñ ca [18] *khalvaṁ sādānva indrarāśo udāhitam z*

In a read kīnāśam sīra°, in b hanti manyutaḥ, in c sādānvā, in d probably indrarāśā udāhṛtam.

ulūkhala musulam tāni co- [19] *dayan pa śūrpaṁ nāya pavate* *kṛṇuṣva* | *vāhi putrāya gotamam indrarāśi-* [20] *r madhumantaṁ* *kṛṇotu z*

In pāda a read ulūkhalaṁ musalaṁ; tāni may be corrupt; in b I think we should read pra śūrpaṁ naya: pāda c seems to lack three syllables possibly at the beginning.

etaś chūrpaṁ janitar āharolūkhalaṁ musulam kṛstyā [f142b] *gahi putrā no tha sujanidve ahni pitusiṣṇamte madhumamnam* *āusaṁ* |

In pāda a read etac, in b read musalaṁ and possibly kumbhyā gahi: in c perhaps 'tha sujanitve, for d pitum aśnanti madhumantam oṣam.

*agnir no dataḥ | [2] prahito yam āgam manah maryam annam
aviṣam kṛṇomi |*

For this I suggest: *agnir no dūtaḥ prahito yam āgan mano man-
yam | annam aviṣam kṛṇomi.*

*nirāviddham akṛtaṁ vrahma- [3] ne no ado mandaṁ pitum
avyaśasūtā | svādo pito madhu pito tapa naṣ pitāv ā ga- [4] hi śivaś
śivābhir ūtibhiḥ.*

In pāda a read *ākṛtaṁ*, in b probably *avyathasūtam*; in c *madho*,
in d *upa naṣ pitāv*. The last three pādas are RV 1. 187. 2a and
3ab, where *ā cara* is read.

*siṅho bhūtvā gā mṛṇāny agnir bhūtvā dhānyam indra [5] rāśir
nirmito mayāthāraṁ vācam gaśchatu z*

Read: *siṅho bhūtvā gā mṛṇāny agnir bhūtvā dhānyam | indra-
rāśir nirmito mayāthāraṁ vācam gacchatu z 16 z 3 z*

The *indrārāśi* which is praised here was probably a portion of
threshed grain set aside for the chief of a small or perhaps large
district. I have been able to get very little more out of the hymn.

4

(Ś 19. 32)

[f142b5] *satakāṇḍo duścyavanas sahasrapa- [6] ṇam uttiraḥ
darbho yo gra oṣadhis taṁ te badhnāmy āyuṣe z nāsyā keśān pra
vapanti [7] norasi tādam āghnatī | yasmāschinnaparnena darbheṇa
śarma yaśchatu | divi te [8] tūlam oṣadhe prthivyām adhi niṣṭhitā |
tayā sahasrakāṇḍenāyuṣ pra va- [9] rdhayāmahe | tisro divo ty
atrṇat tisro bhyām prthivīm uta | tayā dṛhārdo ji- [10] hvā nī
trṇādde vacāṁsi ca | tvam asi sahamāno aham asmi sahasvān | u-
[11] tāu sahasvantāu bhūtvā sapatnāt sahiṣivahī | sahasvino bhi-
mātihaṁ [12] sahasvā prtanāyataḥ sahasva sarvān dṛuhāṇdas
svāhāṇdo me bahum kṛ- [13] dhi | darbheṇa devajātena divaṣṭham-
bhena śaśvajit. tenāhaṁ sasvato danān a- [14] śanaṁ śanavāni ca |
priyam mā darbha kṛṇu vrahmarājanyābhyām sūdrāya cā- [15]
ryāya cāsmāi ca kāmāyāmahe | sarvasmāi da vipaśyate | yo jāya-
māna- [16] ś prthivīm adrīhad yo stabhnād antarikṣam divam ca |
yam bibhrataṁ nanu pāpmā vi- [17] veda sa no yam darbho
dharuṇo dhivākaḥ z sapatnahā satakāṇḍas sahasvān o- [18] ṣad-
hānām prathamah saṁ babhūva ma no yam darbhaṣ pari pātu
viśvataḥ tena sā- [19] kṣīya mṛtanā prtanayataḥ z 5 z*

Read: śatakāṇḍo duścyavanas sahasraparnam uttirah | darbho
 ya ugra ośadhis tam te badhnāmy āyuṣe z 1 z nāsyā keśān pra
 vapanti norasi tādām ā ghnate | yasmā achinnaparnena darbhena
 śarma yacchati z 2 z divi te tūlam ośadhe prthivīm adhi niṣṭhitaḥ |
 tvayā sahasrakāṇḍenāyus pra vardhayāmahe z 3 z tistro divo 'ty
 atrṇat tistro dyām prthivīm uta | tvayā durhārdo jihvām ni trṇadmi
 vacānsi ca z 4 z tvam asi sahamāno aham asmi sahasvān | ubhāu
 sahasvantāu bhūtvā sapatnānt sahiṣīvahi z 5 z sahasva no 'bhimātīm
 sahasva prtanāyataḥ | sahasva sarvāṇ durhārdas suhārdo me bahūn
 kṛdhi z 6 z darbhena devajātena diviṣṭhambhena śāśvad it | tenāhaṁ
 śāśvato janān asanaṁ sanavāni ca z 7 z priyaṁ mā darbha kṛṇu
 vrahmarājanyābhyaṁ sūdrāya cāryāya ca | yasmāi ca kāmāyāmahe
 sarvasmāi ca vipaśyate z 8 z yo jāyamānaṣ prthivīm adrṇhad yo
 'stabhnād antarikṣaṁ divaṁ ca | yaṁ bibhrataṁ nanu pāpmā viveda
 sa no 'yaṁ darbho dharuṇo 'dhivākaḥ z 9 z sapatnahā śatakāṇḍas
 sahasvān ośadhīnām prathamāḥ saṁ babhūva | sa no 'yaṁ darbhaṣ
 pari pātu viśvatas tena sāksīya prtanāḥ prtanayataḥ z 10 z 4 z

This is very close to the text of Ś; in the case of the most notable
 variations (in 1b, 3a, and 9d) Whitney in his Translation has
 adopted the Pāipp readings, most of which are those of the Ś mss.
 Whether 4b can stand as given here is doubtful; Ś has tistra imāḥ
 prthivir uta.

5

(Ś 19.33)

[f142b19] sahasrārghyaś śatakāṇḍaṣ payasvā- [20] n apām agnir
 virudhām rāsūyam | sa no yaṁ darbhaṣ pari pātu viśvato dāivo
 [21] maṇir āyuṣā saṁ srjātu naḥ z 1 z ghṛtāl ullubdho madhuvān
 payā- [f143a] svaṇ bhūmidruho cyuta cyāvayīṣṇuḥ nudan sapatnān
 adharānś ca kaṇvan darbhā roha [2] mahatā mahendriyeṇa z 2 z
 tvām bhūmig abhy eṣy ojaś tvām ve- [3] dyām śirasi cārur adhva |
 tvām pravitrām ṛṣayo bharantas tvām puniḥa duritāny a- [4] smat.
 z 3 z tikṣṇo rājā viśāsahi rakṣohā viśvacarṣaṇi | tejo de- [5] vānām
 balam ugram etat tat te badhnāmi jarase svastaye z 4 z darbhena
 tvām kṛ- [6] kṛṇu vīryāṇi darbhāṁ bibhratātmanā mā vyathīṣṭhāḥ
 atīṣṭhāpo varcase dhv a- [7] nyā sūryāivā bhāhi pradiśāś catasra
 z 5 z

Read: sahasrārghyaś śatakāṇḍaṣ payasvān apām agnir virudhām
 rājasūyam | sa no 'yaṁ darbhaṣ pari pātu viśvato dāivo maṇir

āyusā saṁ sṛjāti naḥ z 1 z ghṛtād ullabdho madhumān payasvān
 bhūmidrño 'cyutaś cyāvayiṣṇuḥ | nudan saṣatnān adharāṁś ca
 kṛṇvan darbhā roha mahatām indriyeṇa z 2 z tvaṁ bhūmim aty
 eṣy ojasā tvaṁ vedyāṁ sīdasi cārur adhware | tvāṁ pavitram ṛṣayo
 'bharanta tvaṁ punīhi duriṭāny asmat z 3 z tikṣṇo rājā viśasahī
 rakṣohā viśvacarṣaṇiḥ | tejo devānām balam ugram etat tat te
 badhnāmi jarase svastaye z 4 z darbheṇa tvaṁ kṛṇu vīryāni darbhām
 bibhṛad ātmanā mā vyathiṣṭhāḥ | atisṭhāya varcase 'dhy anyān
 sūrya ivā bhāhi pradiśās catasraḥ z 5 z 5 z

In 3c I have adopted (with Whitney) the reading of SPP; in
 5c Ś has (by emendation) varcasādhy. The compound of ud +
 labh (st 2a) is not quotable, but it seems to me quite as good as Ś
 ullupto.

6

[f143a7] *ud iratām prthivī jīra-* [8] *dānuś śātenāmantarvān anu*
vāti vātā | ṛdvyāvati prthivī prati gr- [9] *hṇātu vijām sahasra-*
valuśam sudughā rohantī z 1

Pāda a is correct; in b a probable reading is arvān anu vāti
 vātāḥ, but I can make nothing of śātenāmant: in c read ūrjāvati
 and bījam, in d °valiśam.

indra ca nām haryaśvo [10] *agnir vā rohitāśvaḥ āśvinā rāsa-*
bhāśvā kṛṣṇīm devīm ayoyujām

In pāda a read indraś cāinām, in d ayoyujan.

śu- [11] *nam vṛtrām ā yaścha śunam aṣṭrām ud iṅgayah śunām*
tu tapyatām phālaś śunām vaha- [12] *tu lāṅgalām z 3 z*

Over the last syllable of pāda b the ms has "2."

In pāda a read varatrām ā yaccha, in b iṅgaya: in d lāṅgalam.
 For our ab cf. Ś. 3. 17. 6cd.

yunaktu vāhā vyogā tano ihate kṣettre vapateha bi- [13] *jam*
tathā dhātā tathā bhagas tathā kṛṇutām āśvinā z 4 z tathā devī
[14] sarasvatī |

In pādas ab read yunakta, and vi yugā tanoteha te kṣetre. Period
 and numeral to be placed at end. In the right margin at the end
 of line 13 the ms corrects vapo° to vapyo°. For our ab cf Ś
 3. 17. 2ab.

supippalā oṣadhayo nāhīnām akṣataḥ tad indro varu- [15] *no*
vāyur āśvinedam me prāvātā vacaḥ z

Probably tad is the end of pāda b but I can make no satisfactory

suggestion for the pāda; the rest can stand but the metre is irregular: for pāda a cf § 3.17.5a, and for pāda d cf RV 10.97.14d.

dhātā pūṣā vrhaspati bhū- [16] *myāḥ samajīm akam kṛṣīm devās svarvidah kalyāṇī subhageva yā |*

In pāda a read °patir, in b akran, and possibly samicīm before it.

[17] *saṁsthāyān vapuṣenyāsān astrirātra madhumamnam aṅsam | anyasya bhāumā* [18] *puruṣasya bhāumā paśūnām nu hi śrayan-*
tām z

In the right margin the ms has saṁśayaṁ, probably to correct the end of pāda b; there is also an interlinear correction indicating the insertion of a second bhāumā before paśūnām.

For pāda a possibly we might read saṁsthāpyān vapuṣe ny āsan, or something like that; in b I would read madhumantam aṅsam, but I cannot solve astrirātra. Insert bhāumā at the beginning of pāda d as the ms indicates.

tivrā varṣanto vṛṣṭayo [19] *bhūpaye mahame vṛdhe z z pinvānaṣ parjanyaṣ tiṣṭhata sā puruṣāyod a-* [20] *yati sūryaḥ ānandam janayan yuva sarvārātir apabādhamānaḥ*

In the right margin the ms corrects to (varṣa)ntu.

In pādas ab read varṣantu and bhūtaye mahase; in c read tiṣṭhati, in d sa and eti, in e yuvat or possibly janayaty uta, in f sarvā arātir.

vi- [f143b] *jīṣva prthvi mayūr vipakṣa mṛdvi bhava bhadram rohatu dhānyam z*

In pāda a read vi jīṣva, in b vipakṣā (from vipakṣas); mayūr I cannot solve.

utsedha seda gājam [2] *vindeherān vahas kṛdhi | mā ho riṣat kūṭagrāho mā vā śālilāṅgalam.* [3] *z*

In pāda a read sedha and possibly gā ajān, in b °erām and probably vāhaṣ; in c no.

soṣmākam ugrās saṁrabdhās tan naṣ kiṁ canāmamat. z rāyas poṣam śunāsi- [4] *rā yo sitā bhagaś ca yaḥ |*

In the left margin is "tho."

For pāda a we may read so 'smākam ugras saṁrabdhas, in b I would suggest tam na; in cd °sirātho.

jyeṣṭhī samudra sinīvālī kṛṣīm no bhī- [5] *hītvataḥ imā yāṣ pañca pradiśas tā vāto bhīhinvatu | valike* [6] *satvatām iwa tivrā var-*
santu vṛṣṭayaḥ

Over the third sign in line 5 in written nva.

In pāda a jyāiṣṭhī would probably be better, and samudraṁ is the only suggestion I can make for the second word; in b read no 'bhīhenvataḥ; in d read 'bhīhenvatu: the last two pādas seem possible as they stand, and it seems better to take them into this stanza.

[7] *śunaṁ kināśo anveti vāhām | śunaṁ phālo vinataṁ nayatu bhūmim | śunāsi-* [8] *rā haviṣā vāvṛdhānāḥ śunaṁ dhānyāni kṛnutam*

In pāda a read vāhān, remove colon, in b probably vinitām etu bhūmim; in c vāvṛdhānā, in d kṛnutam. Cf § 3. 17. 5.

yuvaṁ naṣ piparad aśvi- [9] *nā jyotiṣmatī tamas tiraḥ tām asmāi rāsayatām iṣām z*

Read: *yā naṣ piparad aśvinā jyotiṣmatī tamas tiraḥ | tām asme rāsāthām iṣam z 14 z 6 z*

For this stanza see § 19. 40. 4 and RV 1. 46. 6.

7

[f143b9] *ūrdhvaśvito vāi* [10] *nāmāitāpo yadhāuśadhayaś ca vanaspatayaś ca tāsām agnir adhipatiḥ yo* [11] *vāyatā ūrdhvaśvitāpo vedāgnim adhipatiṁ | athāitam etā ūrdhvā upa tiṣṭha-* [12] *nty evāinam ūrdhvā | upa tiṣṭhanty adhipatir bhavati svānāni cānyeṣām ca ya evaṁ veda* [13] *praskadvarī vāi nāmāitāpo yat paruśvās tāsām ādityo adhipatiḥ yo vā-* [14] *yatāṣ praskadvarī āpo veda ādityam adhipatiṁ | athāitā etasminn udyati pra-* [15] *skandaṇty evāsmiṇ yāvati praskandanty adhipatiḥ z 2 z takvarī vāi nā-* [16] *māitāpo yā sūdaya tāsām prthivy ādhipatnī yo vāyātās takvarī ā-* [17] *po veda prthivīm adhipatnī athāitā etasyām praputās takantir iyaṇty e-* [18] *vāinena dviṣantaḥ praputā yanty adhipati z vaśinī vāi nāmāitāpo yā* [19] *syandaṇte tāsām varuṇo adhipatiḥ yo vāyatā vaśinīr āpo veda* [f144a] *varuṇam adhipatiṁ | athāiṣetāsām syandamānānām vaśam ādatta evā dviṣatām vaśam ādatte* [2] *adhipati ūrjevāi nāmāitāpo yad bhāvas thāsām tvaṣṭā adhipatayaḥ yo vāyatā ūrjapo ve-* [3] *da tvaṣṭāram adhipatiṁ ūrjasvī tejasvī bhavati | prasahan paśūn āpnoty adhipatiḥ ojo* [4] *vāi nāmāitāpo yan madhu tāsām indro adhipatnīpatin. | ojasvī vīryāvān indriyā-* [5] *vāi bhavati pararāja sabhāyām madhuparkam āpnoty adhipatiḥ z 6 z varco vāi nāmāi-* [6] *tāpo yad ghṛtam tāsām pūṣām adhipatayaḥ yo vāyatā varcāpo veda pūṣaṇam adhipa-* [7] *tayaḥ yo vāyatā varcāpo veda pūṣaṇam adhipatiṁ varcasvī tejasvī*

bhavaty e | [8] tasyānityuktasya mukhaṁ rocate adhipatiḥ ugrā
 vāi nāmāitāpo yad dhrādudaya- [9] s tāsām maruto * * * * *
 grāpo veda maruto [10] adhipatīn. ugro balavān bhavati mārutaṁ
 śardha ity enam āhur adhipatiḥ | z [11] saho vāi nāmāitāpo yad
 varṣaṁ tāsām parjanya adhipatayaḥ yo vāyatā maruto [12] veda |
 parjanyam adhipatim ahassvāi mitrabāhavo bhavaty ethainena svā
 nandantya a- [13] smāg vayam iti asmās charvo vr̥ṣṭe mahīyate
 adhipatiḥ z abhimanya vāi nā- [14] mātāpo yat svarā tāsām
 aśvinābhipatīn. z yo vāyatām abhimanyāpo veda [15] aśvinām
 adhipatīn. abhimanyate bhrātr̥vyā nāinām bhrātr̥vyābhimanyante
 tasmā- [16] n man̥tor mattam anumate adhipatiḥ paricinto vāi
 nāmāitāpo yāḥ kariṣvāns tām [17] yamo adhipatiḥ yo vāyatā pari-
 citir āpo veda imam adhipatīm [18] pary enaṁ syāsya viśvāsya
 vaśyantya adhipatiḥ z rañtayo vāi [19] nāmāitāpo yās striyās stāsām
 kāmō adhipatiḥ yo vāyatām rañtir ā- [f144b] po veda kāmam
 adhipatīm ramante smīn ramaṇīyo yo [2] bhavati kāmāiva strīṇām
 adhipatiḥ z viśvabhṛto vāi nāmāitāpo yat puru- [3] ṣas tāsām
 mṛtyur adhipatīn. viśvasya bhartā bhavati viśam enam vibhartāḥ
 sa [4] trayo agnayo gr̥ha dhīyante | dakṣiṇāgni gārhaspatyā-
 havanīyaḥ e- [5] nam catvāri vāmāni gaśchanti niṣkaḥ kaṁso
 aśvataro sty adhipatiḥ z [6] imām vāya tāsām apām himavā
 nāudhaḥ somo [7] vatsaḥ parameṣṭhy adhipatiḥ yo vāya tāsām
 apām himavantaṁ nāudham somaṁ va- [8] tsaṁ parameṣṭhy
 adhipatiḥ parameṣṭhī bhavatu gaśchatu parameṣṭhin rāma- [9] m
 adhipatir bhavati svānām cānyeṣām ca ya evaṁ veda zz zz [10]
 ity atharvanīkapāipalādaśākhāyām dvādaśaḥ kāṇḍas samāptāḥ z z

Read: ūrdhvaścutō vāi nāmāitā āpo yad oṣadhayaś ca vanas-
 patayaś ca tāsām agnir adhipatiḥ | yo vā etā ūrdhvaścuta āpo
 vedāgnim adhipatim | athāitam etā ūrdhvā upa tiṣṭhanty evāinam
 ūrdhvā upa tiṣṭhanty adhipatir bhavati svānām cānyeṣām ca ya
 evaṁ veda z 1 z

praskadvarīr vāi nāmāitā āpo yat paruṣās tāsām ādityo adhi-
 patiḥ | yo vā etāḥ praskadvarīr āpo vedādityam adhipatim |
 athāitā etasminn udyati praskandanty evāsminn āyati praskandanty
 adhipatir ° ° z 2 z

takvarīr vāi nāmāitā āpo yāḥ sūdayas tāsām pṛthivy adhipatnī |
 yo vā etās takvarīr āpo veda pṛthivīm adhipatnīm | athāitā etasyām
 praṇuttās takantīr yanty evāinena dviṣantaḥ praṇuttā yanty adhi-
 patir ° ° z 3 z

vaśinir vāi nāmāitā āpo yāḥ syandante tāsām varuṇo adhipatiḥ |
yo vā etā vaśinir āpo veda varuṇam adhipatim | athāiṣa etāsām
syandamānānām vaśam ādatta evā dviṣatām vaśam ādatte adhi-
patir ° ° z 4 z

ūrjā vāi nāmāitā āpo yad bhāvas tāsām tvaṣṭādhipatiḥ | yo vā
etā ūrjāpo veda tvaṣṭāram adhipatim | ūrjasvī tejasvī bhavati
prasahan paśūn āpnoty adhipatir ° ° z 5 z

ojo vāi nāmāitā āpo yan madhu tāsām indro adhipatiḥ | <yo vā
etā oja āpo vedendram adhipatim> | ojasvī vīryāvān indriyāvi
bhavati pararājāḥ sabhāyām madhuparkam āpnoty adhipatir ° °
z 6 z

varco vāi nāmāitā āpo yad ghṛtaṁ tāsām pūṣādhipatiḥ | yo vā
etā varca āpo veda pūṣāṇam adhipatim | varcasvī tejasvī bhavaty
†etasyān ity uktasya mukhaṁ rocate adhipatir ° ° z 7 z

ugrā vāi nāmāitā āpo yad dhrādunayas tāsām maruto <adhipa-
tayaḥ | yo vā etā> ugrā āpo veda maruto adhipatīn | ugro balavān
bhavati mārutaṁ śardha ity enam āhur adhipatir ° ° z 8 z

saho vāi nāmāitā āpo yad varṣam tāsām parjanya adhipatiḥ |
yo vā etāḥ saha āpo veda parjanyam adhipatim | athāsmāi mitra-
bāhavo bhavanty athāinena svā nandanty asmād vayam ity asmāc
charvo vṛṣṭe mahīyate adhipatir ° ° z 9 z

abhimanyā vāi nāmāitā āpo yat svarā tāsām aśvinādhipatī | yo
vā etā abhimanyā āpo vedāśvināv adhipatī | abhimanyate bhrā-
tr̥vyān nāinaṁ bhrātr̥vyā abhimanyante tasmān mantor †mattam
anumanyate adhipatir ° ° z 10 z

paricito vāi nāmāitā āpo yāḥ †kariṣvāns tāsām yamo adhipatiḥ |
yo vā etāḥ paricito āpo veda yamam adhipatim | pary enam †syāsya
viśvāsya† vaśanty adhipatir ° ° z 11 z

rantayo vāi nāmāitā āpo yās striyas tāsām kāmo adhipatiḥ | yo
vā etā rantir āpo veda kāmam adhipatim | ramante †smin ramanīyo
bhavati kāma eva strīṇam adhipatir ° ° z 12 z

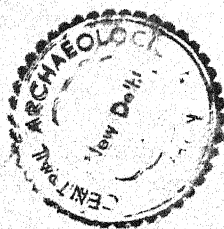
viśvabhr̥to vāi nāmāitā āpo yat puruṣas tāsām mṛtyur <adhi-
patiḥ | yo vā etā viśvabhr̥to āpo veda mṛtyum> adhipatim | viśvasya
bhartā bhavati viśvam enam bibhrataḥ saṁ trayo agnayo gr̥he
dhīyante dakṣiṇāgnir gārhapatya āhavanīyaḥ | enam catvāri vāmāni
gacchanti niṣkakanṭho aśvataro †sty adhipatir ° ° z 13 z

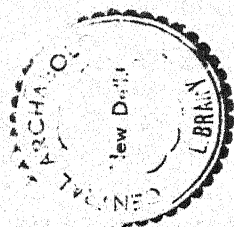
himā vāi <nāmāitā āpo yat * * > tāsām apām himavān nodhāḥ
somo vatsaḥ parameṣṭhy adhipatiḥ | yo vā <etā himā āpo veda>
tāsām apām himavantaṁ nodhasaṁ somaṁ vatsaṁ parameṣṭhinam

adhipatim | parameṣṭhī bhavati gacchati †parameṣṭhin rāmam
adhipatir bhavati svānām cānyeṣām ca ye evaṁ veda z 14 z 7 z

ity atharvaṇikapāippalādasākhayām dvādaśaṣ kāṇḍas samāptah
z z

In st 8 [d]hrādayyās might be considered as an alternative to [d]hrādunayas. In st 11 kariṣās has been suggested, but it does not seem as probable to me as karīrās. In st 14 I am doubtful about nodhāḥ (ms nāudhaḥ and nāudham): in the last clause parameṣṭhe rāmam might be considered possible. In st 9 mitrā bahavo would seem more suitable.





THE KASHMIRIAN ATHARVA VEDA, BOOK THIRTEEN
EDITED WITH CRITICAL NOTES

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Introduction

THE THIRTEENTH BOOK of the Pāippalāda is here presented, with regrets that somewhat protracted labor has not brought more complete success; there are many points yet unclear, but they are mostly minor points, for the division into hymns and stanzas will probably be accepted. Much of the material is interesting but of familiar sort: three hymns well known in RV appear in this book, bringing again to our attention the close relations between RV and Pāipp.

Of the ms.—This thirteenth book in the Kashmir ms. begins f144b11 and ends f155a16; but the numeral 150 is not used, and the material which appears f153b12 to 154b5 has been edited as part of Book 12 (see *JAOS* 46.34); so the extent of the book is about nine and one-half folios. The folios are in good condition for the most part: there is a little defacement on both sides of f145, a very small piece chipped from f146a, and also from 154a, and the beginnings of the first eight lines of f155a are gone.

Punctuation, numbers, etc.—The text is punctuated in the usual haphazard manner. Only one hymn is numbered, the numeral "1" standing at the end of the hymn which I have numbered seven; space for a number is left at the end of five other hymns. Some stanzas are numbered in hymns 1, 2, 4, and 5; and some of the numerals are correctly placed. Accents are marked in hymn seven except on the last two stanzas, in hymn eight except on the last stanza, and on four stanzas in hymn thirteen; all the accented stanzas are in RV, yet the unaccented stanza in hymn eight is also in RV but not with the rest of the hymn. It should be remarked that hymn six (RV. 1.32) is not accented.

There are several colophons in this book, three of them certainly wrong. At the end of hymn five stands *ity atharvanīkapāīpalādayās sākhyām trayodaśā kāṇḍas sasamāptāḥ zz zz prathamānuvākah*

zz *atha caturdaśā* likhyate zz zz. At the end of hymn eleven
 stands *ity atharvanikapāippalādayaś śākhāyām trayodaśaś kāṇḍaś*
samāptaḥ zz zz *kāṇḍa 13* zz zz *atha trayodaśaś prathamadyā-*
yaḥ z *om namo nārāyaṇāya* z *om mahāgaṇapataye* z *om namo*
jvālābhagavatyaīḥ om namas tilottamāyāi z z *om namas sūryāya*
 z z. At the end of hymn thirteen stands *ity atharvaṇi trayodaśā*
kāṇḍa prathamō nuvākaḥ z z. At the end of hymn fourteen
 stands the regular colophon, followed by the introductory phrases
 for Book 14. The confusion is evident and there is no clear indi-
 cation of division into anuvākas.

There are a number of corrections both marginal and inter-linear; also several quasi titles in the margin.

Extent of the book.—As edited this book has fourteen hymns; if there is a stanza norm it is sixteen. The following table shows the number of stanzas:

1 hymn has	10 stanzas	=	10 stanzas
1 " "	12 " "	=	12 " "
1 " "	13 " "	=	13 " "
2 hymns have	15 " "	=	30 " "
4 " "	16 " "	=	64 " "
2 " "	17 " "	=	34 " "
1 hymn has	18 " "	=	18 " "
1 " "	23 " "	=	23 " "
1 " "	28 " "	=	28 " "
<hr/>		<hr/>	
14 hymns have			232 stanzas

New and old material.—In this book are hymns which are § 4. 37; 5. 22, 25, 29; 19. 10, 11 (RV 7. 35), 28-30; 20. 34 (RV 2. 12). Also RV 1. 32, some stanzas from RV 10. 97, and some bits from other collections. There are about 98 new stanzas and about 372 new pādas.

ATHARVA-VEDA PĀIPPALĀDA-ŚAKHA
BOOK THIRTEEN

1

(Ś 5. 22)

[f144b11] *atha trayodaśaṣ kāṇḍā likhyate zz zz oṃ namo nārāyaṇāya z z [12] oṃ agnis takmānam apa vāyatām itas somo grāvā marutaṣ pūṭadakṣāt. vedi- [13] bhukhis samidhas samśīśāno pa rakṣānsy amugnyā yamantu z 1 z ayaṃ rūro abhi- [14] śocayiṣ- nūr viśvā rūpāṇi haritā kṛṇoṣi | tasmāi te aruṇāya babhṛa- [15] ve tapurmaghāvāya namo stu takmane z 2 z takmaṃ sārthīnam iśchasva vaśi [16] sam mṛṣayāsi naḥ | yatheyh atra te grhānyat pūrteṣu damyatu z 3 z yaṣ pu- [17] ruṣaṣ pārśvayo badhvaṃsa hivārunas takmānam viśvadhārīryādhanāmca [18] parā suva z 4 z adharāñcam pra hiṇoṣi namaṣkṛtyāya takmane z śakambharasya [f145a] muṣṭīhā | punar gaścha mahāvṛṣām z 5 z mahāvṛṣām mūjavato rkhedhi [2] parenyah prajāni takmane vrūmo nyakṣet- trāni vā yasām z 6 z kausya mūjavām- [3] ta okasya mahāvṛṣām | mayā jātas takmaṃ tad asi bahlikemukhu nyotarah takma [4] vyāla vakadavyaṃ atūr yāvayaḥ dāsīm nas takurīm aprścha tām vajreṇa sam arpa- [5] ya | girīm gaścha girijāsi rāutena māyūṣo grhāḥ dāsīm ṛtyuścha prapharvyaṃ tām- [6] s takmaṃ nīva dhūnuhi z yas tvam śīta atho rūrat sahāgāt saha vīvapa bhīmas te takma- [7] n hetayas tābhis sa pari vrddhi nā z z takmaṃ bhrātrā balāsena svasrā kūsi- [8] kayā saha | apāmnā bhrātrvryena naśyeto maracaṃm abhi z 1 z gāndhārībhyo māu- [9] jamadbhyaṣ kāsībhyo mayebhyaḥ jāne priyam iva śavadhi tanmānam pari dadhmasi [10] nārkaṇvirdām nārvidalām nadiyamrvatukāvatiṃ z prajāni takmane vrūmo nya- [11] kṣettrāni vā yumām | z nyakṣet- tre na ramate sahasrākṣo mārtyaḥ abhūd i prātūs ta- [12] kmātsa mamīsyati bahlikam z 4 z ado gaścha mūjavatas tato vā ga paras- tarām | [13] mā smāto bhīrṇaṣ punaṣ pra tvā takmann upa vruve parasmāiva tvam jara paramasyām parā- [14] vati | yathā nūnam tvam āyasi yathā nūnābhi śocayā |*

The bottom margin of f144b corrects to śā(kam°).

For the introductory phrase and invocation read; *atha trayo- daśaṣ kāṇḍo likhyate zz zz oṃ nārāyaṇāya zz*

Read: agnis takmānam apa vāyatām itas somo grāvā marutaṣ
pūtadakṣāḥ | vedir barhis samidhas samśīśānā apa rakṣāṇsy amuyā
dhamantu z 1 z ayaṁ rūro abhiśocayiṣṇur viśvā rūpāṇi haritā
kṛṇoṣi | tasmāi te aruṇāya babhrave tapurmaghavāya namo 'stu
takmane z 2 z takman sārthinam icchasva vaśi san mṛlayāsi naḥ |
athehi yatra te grhā anyat pūrteṣu dāmyatu z 3 z yaṣ parusaṣ
pārśvayo 'vadhvaṇsa ivāruṇaḥ | takmānam viśvadhāvīryādharāñ-
cam parā suva z 4 z adharāñcam prahīṇomi namaṣ kṛtvāya takmane
| śakambharasya muṣṭihā punar gaccha mahāvṛṣān z 5 z mahāvṛṣān
mūjavato ṛkedhi paretya | prāitāni takmane vrūmo 'nyakṣetrāṇi
vā imā z 6 z oko asya mūjavanta oko 'sya mahāvṛṣāḥ | mahāñ
jātas takman tad asi bahlikeṣu nyocaraḥ z 7 z takman vyāla vi gada
vyaṅga bhūri yāvaya | dāsīm niṣṭakvarīm pr̥ccha tām vajreṇa sam
arpaya z 8 z giriṁ gaccha girijā asi ṛautena māyuso grhaḥ |
dāsīm anv iccha prapharvyam tām takman nīva dhūnuhi z 9 z yas
tvam śīto atho rūraḥ saha kāsāvīvipaḥ | bhīmās te takman hetayas
tābhis sa pari vṛndhi naḥ z 10 z takman bhrātrā balāsena svasrā
kāsikayā saha | pāmnā bhrātr̥vyena saha naśyeto marajāñ abhi
z 11 z gandhāribhyo mūjavadbhyaṣ kāsibhyo magadhebhyaḥ | dhāne
priyam iva śevadhiṁ takmānam pari dadhmasi z 12 z ṛnārkavirdām
nārvidālāṁ nadiyam rvatukāvatīm | prāitāni takmane vrūmo
'nyakṣetrāṇi vā imā z 13 z anyakṣetre na ramate sahasrākṣo
'martyaḥ | abhūd u prārthas takmā sa gamiṣyati bahlikān z 14 z
ado gaccha mūjavatas tato vā gaḥ parastarām | mā smāto 'bhy ṛṇoṣ
punaṣ pra tvā takmann upa vruve z 15 z parasmā eva tvam cara
paramasyām parāvati | athā nūnam tvam āyasy athā nūnam abhi
śocaya z 16 z 1 z

St 1. If vāyatām in a is not acceptable we should read bādhatām with Ś.

St 2. For this cf Ś 3. 20. 3abc; 1d.

St 3. Pāda b=Ś 5. 22. 9b; 6. 26. 1b.

St 6. In b there may be only a corruption of what Ś has, bandhv addhi.

St 11. Pāda d as here is Ppp 5. 21. 3d.

St 12. The emendation in c is neat; but again there may be in the Ppp ms. only a corruption of what Ś has.

St 14. Cf Ppp 5. 21. 7.

2

(§ 5.25)

[f145a14] *yatheyam urvī pr-* [15] *thivī viddhiva garbham*
ādadhē | yavādadhāmi te garbham tasmāi tvām avase hu- [16] *ve z*
parvatād divo yoner ity ekā z viṣṇur yoniṁ kalpayatu tvā- [17]
ṣṭā rūpāni piṁsatu | aśiñcatu prajāpati vātā garbham dadhātu te z
[18] garbham dehi sinivālī garbham dehi sarasvatī | garbham yom
aśvināsyām ā- [19] *dhattam puṣkarassrja z garbham te rājā varuṇo*
*garbham devo vṛhaspatih garbham * i-* [f145b] *ndras cāgniś ca*
garbham dhātā dadhātu te z 5 z garbho sy oṣadhīnām garbho
vanaspa- [2] *tīnām | garbho viśvasya bhūtasya so gnaye garbham*
e dhā z 6 z yad oṣadhayo garbhi- [3] *nīṣ paśavo yena garbhīnaḥ*
yeṣām garbhasya yo garbhas tena tvām ga- [4] *garbhīnā bhava z 7 z*
vi te granthīm vṛtāmasi dhātā garbham dadhātu te | ā [5] *yoniṁ*
putro rohatu jananaṁ prati jayatām z 8 z janiṣṭha iha mājātho
[6] niyam samuhyācarat. adha somāiva bhakṣaṇam ā garbhas svedad
ṛtviyaṁ z [7] z 3 z savitūś śreṣṭhena z 1 śreṣṭhena 2 z viṣṇoḥ
śreṣṭhena | tvaṣṭuḥ śreṣṭhena 3 | [8] bhagaḥ śreṣṭhena z rūpenāsyā
nābhā gavinyoḥ pumsāmsa putram ā dhehi da- [9] *śame māmī*
*sūtave | a*i * * * * * * * * * * ā dh*hi yonyām * * [10]*
nam vṛṣṇyāvantaṁ prajāyāi tvā nayāmasi | yad veda rājā varuṇo
veda de- [11] *vo vṛhaspatih indro yad vṛtrahā veda tad u garb-*
*hakar * * * * vā z vi jaśva [12] bārhaṭśame garbhas te yoniṁ ā*
śayām | dadat te putram devā somapā ubhayā- [13] *vinam z*
somas yad ṛtviyo napāima garbhakṛtvana | tatas te putro jāyatām
ka- [14] *rtāvāi vīryebhyaḥ.*

In the right margin of f145a opposite the beginning of this hymn is written garbharakṣagarbhāhuteḥ: in the lower margin below puṣkarassrja is sraja | pātheḥ.

Read: yatheyam urvī prthivī viddheva garbham ā dadhe | evā dadhāmi te garbham tasmāi tvām avase huve z 1 z parvatād divo yoner gātrād-gātrāt samāsrtam | reto devasya devās sarāu parṇam ivā dhān z 2 z viṣṇur yoniṁ kalpayatu tvaṣṭā rūpāni piṁsatu | ā siñcatu prajāpatir dhātā garbham dadhātu te z 3 z garbham dhehi sinivālī garbham dhehi sarasvatī | garbham yonyām aśvināsyām ā dhattam puṣkarasrajā z 4 z garbham te rājā varuṇo garbham devo vṛhaspatih | garbham ta indraś cāgniś ca garbham dhātā dadhātu te z 5 z garbho 'sy oṣadhīnām garbho vanaspatinām

| garbho viśvasya bhūtasya so 'gne garbham eha dhāh z 6 z yad
oṣadhayo garbhiniṣ paśavo yena garbhinaḥ | eṣāṁ garbhasya yo
garbhas tena tvam garbhini bhava z 7 z vi te granthim cṛtāmasi
dhātā garbham dadhātu te | ā yonim putro rohatu jananaṁ prati
jāyatām z 8 z janiṣṭhā iha māijātho 'nyam samuhyā cara | adhā
soma iva bhakṣaṇam ā garbhas sīdad ṛtviyam z 9 z savitaś śreṣṭhena
rūpenāsyā nāryā gavīnyoh | pumānsam putram ā dhehi daśame
māsi sūtave z 10 z viṣṇo śreṣṭhena ° ° ° | pumānsam ° ° °
z 11 z tvaṣṭaś śreṣṭhena ° ° ° | pumānsam ° ° ° z 12 z bhaga
śreṣṭhena rūpenāsyā nāryā gavīnyoh | pumānsam putram ā dhehi
daśame māsi sūtave z 13 z adhi <kranda vīrayasva garbham> ā
dhehi yonyām | vṛṣāṇam vṛṣṇyāvantaṁ prajāyāi tvā nayāmasi
z 14 z yad veda rājā varuṇo veda devo vṛhaspatiḥ | indro yad
vṛtrahā veda tad u garbhaka<raṇam pi>bā z 15 z vi jihīṣva
bārhatasāme garbhas te yonim ā śayām | dadan te putram devās
somapā ubhayāvinam z 16 z †somasyad ṛtviyo nāpā† imaṁ gar-
bhakṛtvānam | tatas te putro jāyatām kartavāi vīryebhyaḥ z 17 z 2 z

St 2. This is st 1 in Ś: I have given the stanza as it appears in
Ppp 3. 39. 5, varying considerably from Ś.

St 7. This and the next two stt are new: 9ab seem doubtful
to me.

St 10. The exact intention of the ms in this and the next three
stt is not clear: another similar stanza may be indicated. In Ś the
corresponding stanzas are at the end of the hymn.

3

[f145b14] jāyasvāgne aśvatthād asmāi kṣattrāyojase | ugrā- [15]
pathikād adhi yo vṛkṣāṇ adhi rohati |

In pāda b read kṣatrāyāu°; in c ugra āpathikād seems satisfac-
tory though āpathika does not seem to be in the lexicons.

vibādham cit sahamānam tvām a- [16] gne janayāmasi | jātām
janiṣyamāṇām sapatrā prṇasva me z z

In pādas cd read jātān °māṇān sapatnān mṛṇasva.

[17] aśvatthasyāvarohasya vṛkṣasyāraṇayaḥ kṛtā | tato jātāya te
jana [18] vīḍujambhāgnir agraye z

In pāda b read kṛtāḥ; in c 'janad and for d vīḍujambho agnir
agre.

tvaṁ jātāṁ jātavedasam ādadāmy amartyāṁ [19] *pāvakaṁ agniṁ utaye* | *śucimantaṁ viśāsahī* |

In pāda a read *tvaṁ*, in b *amartyam*; in c *ūtaye*, in d *viśāsahim*; colon after pāda b.

uttaraṣva dhanu [f146a] *prati muñcasva varma jahi śatrūṇ vīryā te kṛṇotu* | *attri-* [2] *rikṣantayūte*

This does not seem to be metrical: we may read *uttaruṣva dhanuḥ* ° ° ° *śatrūṇ* ° ° *kṛṇotu*, assuming that the colon is properly placed; perhaps we might then read *atṛi rakṣatu*, but for the end I have no suggestion: as the first pāda of the next stanza has been omitted perhaps the omission involved some of this stanza also. This is stanza 5.

sapatnānāṁ viśāsahim | *hantaram śatrūṇāṁ kṛṇvo virājaṇ gopatiṁ* [3] *gavām. z*

Read: *ṛṣabhaṁ tvā samānānāṁ sapatnānāṁ viśāsahim* | *hantaram śatrūṇāṁ kṛṇmo virājaṇ gopatiṁ gavām z 6 z*

This is a variant of RV 10. 166. 1.

samudro sy apā jyeṣṭhaṁ indro deveṣu vṛtrahā | *vyāghraṁ sinhaṁ tvā vṛṇvo da-* [4] *mitāram prdanyatām* |

In pāda a read 'sy apāṁ jyeṣṭha, in b *vṛtrahā*; in c *kṛṇmo*, and in d *prṭanyatām*.

indrāiva dhasyon adharāṁ kṛṇvaṣvogrāiva vāco viśṛṇaṁ sapatrām [5] *te śuśyan taptāpāv ivagne paryāvūrathāyanām z 2 z*

For pādas ab read *indra iva dasyūn adharān kṛṇvaṣvogra iva* ° *vi sṛjan sapatnān*: in c *taptā āpa ivā* °; for d I see nothing satisfactory.

oṁ samvṛṣvūināṁs te śuśkan vṛścāi- [6] *nām somajām śikhas sapattrām sarvās triḍhvā tvam ekavṛṣo bhava* |

In pādas ab we may read *saṁ vṛścāināṁs te śuśkā vṛścāinān somajān*, followed perhaps by *śikva*: for c read *sapatnān sarvāṁs triḍhvā*.

tvam ugrās tvam balis tva- [7] *m edhy avivācanam tvam prdanyataḥ pūrvām sapattrām avi dhūnuṣvā z z*

In pāda a read *ugras* and *balī*, in b *edhi vivācanah*: in cd *prṭanyataḥ pūrvān sapatnān ava dhūnuṣva*. This is stanza 10.

sapattras sa- [8] *patnahendra ivāvṛṣto akṣataḥ adhas sapatnās te padoh sarve satv abhiṣṭhutaḥ*

In pāda a read asapatnas, in b ivāriṣṭo, in d santv abhiṣṭhitāḥ. This is a variant of RV 10. 166. 2.

*mlā- [9] yaṁto te khātamūlāsapattrāgnim eṣāṁ nir hvayāmi śarīrāḥ haviṣe kāma vida- [10] dhā prāṇās tade*o****ciṣ kṛtaḥ.*

For pāda a read mlāyantu te khatamūlās sapatnā, in b agnim and śarīrāt: in c probably kāmo vidadhāt prāṇāḥ: d I am unable to restore.

abhivardham abhibhavaṁ sapattrakṣīṇaṁ haviḥ [11] rāṣṭrāya tubhya kṛṇvas sapattrabhyaḥ parā tuva

In pāda b read sapatnakṣayaṇaṁ: in cd tubhyaṁ kṛṇmas sapatnebhyaḥ parābhava. With this stanza cf § 1. 29. 4.

yo na svo yo aruṇo rātīr atipūuru- [12] ṣaḥ yugmasyeva prakṣā-yatas tasya muś cheṣa kiṁ cana |

In pāda a read nas and aruṇo, for b 'rātīr atipūruṣaḥ: in d moc cheṣi. For a see § 1. 19. 3a.

asapattram iti dve z z

The two stanzas intended here are probably Pāipp 10. 8. 4 and 5. (§ 19. 27. 14 and 15): they read as follows: asapatnaṁ purustāt paścān no 'bhayaṁ kṛtam | savitā mā dakṣiṇata uttarān mā śaci-patiḥ z 15 z divo mādityā rakṣantu bhūmyā rakṣantv agnayah | indrāgnī rakṣatām mā purustād aśvināv abhitaś śarma yacchatām | tiraścīnāghnyā rakṣatu jātavedā bhūtakṛto me sarvatas santu varma z 16 z 3 z

The numerals are adjusted to the sequence of this hymn.

4

(§ 4. 37)

[f146a13] *tvayā pūrvam atharvāṇo jaghāno rakṣāṁsy ośadhe | tvayā jaghāna kaśyapas tva- [14] yā kaṇvo agastyah tvayā vayam apsaraso gandharvāṇś cātayāmasi | aja- [15] śṛṅgy aja rakṣas sarvāṁ gandhena nāsayā | nadīm apsaraso apām tāram iva sva- [16] sām gulgulūḥ pālā nalady ukṣagandhiḥ prabandhinī z yatrā-martyapṣv antaḥ z [17] samudre turūnyariturvaśi puṇḍarikā | tat te paretāpsarasaḥ pravivuddhā abhū- [18] tana | yatra preñkho gandharvāṇām divi bandho hiraṇyaya z gandharvāṇām apsara- [19] sām ānantam iti saṅgamam z yatrāśvatthā nyagrodhā mahāvṛkṣās śiṇḍinaḥ z [20] yatra vāukṣā haritārjunāghāṭaḥ karkarī asaṁvadanti | tat paretāpsarasaḥ [f146b] pravivuddhā abhūtana*

z [2] *iyam vīruś chikhaṇḍino gandhasyāpsarāpate bhinaktu muṣkāv*
api yātu śe- [3] *paḥ z yemaganv oṣadhir vīrudhām vīryāvati |*
ajaśrṅgi rātakām ti- [4] *kṣṇaśrṅgi vartatu | apeto psaraso gand-*
harvā yatra vo grhā | ajaśrṅgi rā- [5] *ṭaky ajaśrṅgi vartatu z*
jāyā dove psaraso gandharvāṣ patayo yūyam | apakrā- [6] *mat*
puruṣād amartyā martyam mā sicadhvam z 2 z bhīmā indrasya
hetayaḥ śatapṣ- [7] *ṣṭir ayasmāi | nābhir gandharvān abhedyā*
avakāśātvr̥ṣataḥ z 3 z avakā- [8] *śam abhiśāco bhiśchi bhyāmta-*
yamānakām | gandharvān sarpān oṣadhe kṛṇutasvapa- [9] *parāya-*
ṇaḥ z 4 z unmādayanti vabhiśocayanti muniṁn agniṁ kṛṇu- [10]
tīn mokṣāsinam apsaraso raghaṭo yāś caranti gandharvapatnīr
ajaśrṅgy āśe [11] *z 5 z dvetikṛṇvānaṣ parusaṁ viśvā rūpāni vo*
bhuvat. | śevāikām pū- [12] *rvekām kumāras sarvakeśiṣaḥ | priyo*
dr̥śe bhūtva gandharva sajate sriyam [13] *tam ito nāśayāmasi z 6 z*

In the middle of f146a15 the ms corrects to (nadīm) ny(aps°),
 and in f146b8 it corrects bhyām to dyā.

Read: *tvayā pūrvam atharvāṇo jaghnū rakṣānsy oṣadhe | tvayā*
jaghāna kaśyapas tvayā kaṇvo agastyah z 1 z tvāyā vayam apsaraso
gandharvānś cātayāmasi | ajaśrṅgy aja rakṣas sarvān gandhena
nāśayā z 2 z nadīm yantv apsaraso apām tāram iva śvasan | gul-
gulūḥ pālā nalady āuksagandhiṣ prabandhinī z 3 z yatrāmartyā apsv
antaḥ samudre †turūnyarīturvaśi puṇḍarikā | tat paretāpsarasas
pratibuddhā abhūtana z 4 z yatra preṅkho gandharvāṇām divi
bandho hiraṇyayaḥ | tat ° ° ° z 5 z gandharvāṇām apsara-
sām anantam iti saṅgamam | tat ° ° ° z 6 z yatrāśvatthā
nyagrodhā mahāvṛkṣās śikhāṇinaḥ | tat ° ° ° z 7 z yatra
†vāukṣā haritā arjunā āghātāṣ karkaryaḥ samvadanti | tat paretāp-
sarasas pratibuddhā abhūtana z 8 z iyam vīruc chikhaṇḍino gand-
harvasyāpsarāpateḥ | bhinattu muṣkāv api yātu śepaḥ z 9 z eyam
agann oṣadhir vīrudhām vīryāvati | ajaśrṅgy arātakī tīkṣṇaśrṅgi
vy ṛṣatu z 10 z apeto 'psaraso gandharvā yatra vo grhāḥ | ajaśrṅgy
arātakya ajaśrṅgi vy ṛṣatu z 11 z jāyā id vo apsaraso gandharvāṣ
patayo yūyam | apa krāmata puruṣād amartyā martyam mā sacadh-
vam z 12 z bhīmā indrasya hetayaḥ śatapṣṭir ayasmayīḥ | tābhir
gandharvān abhedyāvākādān vy ṛṣatu z 13 z avākādān abhiśocān
†biśchi dyotayamānakān | gandharvān sarpān oṣadhe kṛṇu †tasva-
paparāyaṇaḥ z 14 z unmādayanti abhiśocayanti munim agniṁ
kṛṇvanti †mokṣāsinam | apsaraso yāś caranti gandharvapatnīr
ajaśrṅgy āśe z 15 z dvāidhikṛṇvānaṣ parusaṁ viśvā rūpāni vo

'bhavat | śvevāikaḥ kapir ivāikaḥ kumāras sarvakeśakaḥ | priyo
drśa iva bhūtvā gandharvaḥ sacate striyaṁ tam ito nāśayāmasi z
16 z 4 z

St 3. The reading of b suggested here is not more objectionable than that of Ś, but perhaps not less so.

St 4. In b it seems as if there were two names of apsarases Uryaśi and Puṇḍarikā, and perhaps one or even two names ahead of these. This and the next two stt are new.

St 9. At the end of this stanza I have kept the reading of the ms because there seems to be no basis for a better reading.

St 14. Our ms gives only a little help in b. In c sarvān might be read for sarpān. At the end of d we might perhaps read tām svaparāyanān.

St 16. It may well be that we should add as a final pāda vrahmaṇā vīryavatā (Ś st 11 f); and then perhaps make two stanzas of our st 16.

5

[f146b13] *yo vāi vaśāṁ devayate pacade vāhutāv a-[14] mā |*
mṛtyosya baddhyate pāṣe devānām ca yamasya ca z 7 z

In pāda b read pacate and probably °hutām; cf. Ś 12. 4. 53. In c read mṛtyos sa badhyate. The numeral is one of a series of stanza numbers which was started wrongly at st 11 of the preceding hymn.

dakṣiṇām sū- [15] ryām aditiṁ sarasvatī mṛḍayā kalpayantaḥ
imām vaśāvācam āhu- [16] r vaśeti tisro vaśātihatā sadhasthe
tāsām agnāu manasāikām juhomi [17] tām nas svādvīm bhūtapatiḥ
kṛṇotu z 8 z

Read sarasvatīm and place colon after kalpayantaḥ; we thus get two pādas which are possible but somewhat suspicious. In d read vaśā atihatās; in f read tām nas svādvīm.

svādvīm nayatām savitā kṛṇo- [18] tu | svādvīm nayatām savitā
kṛṇotu svādvīm nayatām janitā paśūnām [19] juhuny agre
vayunāni vidvāṁs tām nas sādviṁ bhūtapatiḥ kṛṇotu z 9 z

In pāda a (which is written twice) read na etām; also in b: place colon. In c bahūny would be good, but it is not a sure correction; in d read svādvīm.

[f147a] *idaṁ tṛtīyaṁ vaśinī vaśāsu mahimneṇva garbho syā*
viveśaḥ uśati tvam uśato gaścha [2] devān sadyās santu yajasānasya
kāmaḥ z 10 z

The ms interlines a correction "tya" over sadyās.

In pāda b read mahimnēva, or perhaps better °nvan; in c uṣaṭi and gaccha: for d satyās ° yajamānasya kāmāḥ.

imām bhajāvājasva te stabhe- [3] jor yasyān indro varuṇas tad viśāte z ṛmṇām sa uḥyam ā gadhīraṣ paśur vīryam ā [4] vive |

In pāda a imām bhaja would seem to be the first two words but the rest I cannot solve; in b yasyām, and perhaps viśāte: in cd I can do no more than divide the words and suggest viveśa at the end. This is stanza 5.

*vaśāmsi srava sthviram vipaśyatan vaśāti sūva vaskayam divr-
sprśa | vaśāsi [5] sūva taruṇam vibhājane vaśāsi suca sañcitam
dhanānām*

Read: vaśāsi suva sthviram vipaścitam vaśāsi suva baṣkayam diviṣprśam | vaśāsi suva taruṇam vibhājane vaśāsi suva sañcitiṁ dhanānām z 6 z

*yat prokṣaṇam ayutaḍ barhi- [6] syas pari cakṣinato vedayāvatu
varśā saṁvr̥ntyā atha gāur amīme tasyāṣ pīno [7] abhavad varma-
vāsasam z 12 z*

In pāda a ayutaḍ needs correction; one could think of ayatat (impf. tense of yat) but it is not very appealing; in b I would read dakṣinato vedyā avāiti, with colon following. For c we might read vaśā saṁvr̥ktā yathā gāur amīmet, and in d varmavāsaḥ.

*namo mahimna uta cakṣuse vām vaśarurṣabho [8] manasā tat
kr̥ṇomi | devān abhitam pathibhiś śivebhīr mā no hinsiṣṭam harasā
[9] dāivyena |*

In the right margin stands "namo mahimnaḥ pāṭhaḥ."

In pāda a read mahimna, in b vaśa ṛṣabha. For a cf. TS 3. 3. 8, and with c cf. RV 1. 162. 21b.

*vaśam askandhad ṛṣabhas tiṣṭhantīm aditiṁ triṣu garbham tam
adya go veda [10] iti yā soma kalpataḥ z*

At the end of pāda b I would read triṣu, or triṣum: in c gor; I can make nothing out of d.

*rūpam ekaṣ pary abhavad rājā nāmayika ucyā- [11] te | prati-
rūpasyāikam rūpam ekaṣ su kartu naṣ (pra°)*

In pāda b read nāmāika; in c prati° and rūpam, and then for d possibly rūpam ekasya kartana. This is stanza 10.

*prajāpatiṣ parameṣṭhī mṛtyur vāiśvā- [12] narasya sarasvatyā
nasvā yajñasya vaśāyādhi jajñire |*

It seems clear that we should read for pāda d vaśāyā adhi jajñire;

pāda a is correct, and other nominatives would seem desirable in b and c, so I would suggest in b and c *vāisvānaraś ca | sarasvaty †ānasvā yajñas ca.*

yasya grhājāyeta va- [13] *śā devakṛtaṁ haviḥ nidhānam asyā yeṣyām duhitro patyām iva z*

In pāda a read *grha ājāyeta*; in c *asyā eṣyām* would seem possible, and in d *duhitaro*; *āicchan* in c would give a smoother reading.

nāsyātmakṛ- [14] *ta patiṣṭhan nasya sūtā guhe syā | vaśā kaṁneva dundaṁkā parityā vijānatā z*

In pāda a read probably *°kṛtaḥ pra tiṣṭhan*, in b probably *nāsyā* and *syāt*: in c I can suggest nothing for *kaṁneva dundaṁkā*; in d *parītyā* would give a good reading.

[15] *nāinām orakṣe vrahmaṇebhyo nā mā vi glāpayāti ca | atīm na praty āvartaya-* [16] *d yasya goṣu vaśā syā z*

In pāda a read simply *rakṣe*, in b *na*; in c *atīmaṁ*, in d *syāt*.

nāsyā vaśam ā ruṁdhati devā manuṣyātītā vaśi ya- [17] *d anviye vrahmaṇām tasmād etā bharad vaśāḥ z*

For pāda a read probably *nāsyā vaśam ā rundhanti*, in b *manuṣyā atītāḥ*: pādas cd can stand I believe. This is stanza 15.

vaśam kṛṇvānā vaśaniya- [18] *m āgam padaṁ kalyāṇy apavasya-mānah aviṣṭam abhijāyamānā yajñasya* [19] *mātrām abhijal-pamānāḥ z*

In pāda a read probably *vaśam ° vaśinīyam āgan*; in b *apavāsyamānā* (*vas* 'dwell') might be possible: the beginning of c seems to have been lost so that the only sure word in this pāda is *abhijāyamānā*; in d read *°jalpamānā*.

indravantas te marutas tureya bhejire va- [20] *śe | turīyam ādityā rudrās turīyam vaśam vo vaśāi z*

In pāda b read *turīyam*, in d *vaśavo vaśe*.

turīyabhājādi- [f147b] *tyām vaśāyāṣ kavayo viduḥ yathāsyāḥ satyikā tanuś catasya sāklapedaśa z*

For pāda a read *turīyabhāja ādityān*; for c I would suggest *athāsyāḥ saty ekā tanuś*, and for d possibly *śatasya cākḷpe †daśa*.

[2] *vaśā vaṁthām anv apāśyam nākapṛṣṭhām svarvidādityāya nāmān āyam ṛṣayaś ca* [3] *tapasvinaḥ z z*

Read: *vaśam vandyām anv apāśyan nākapṛṣṭhām svarvidah | ādityāya namān āyann ṛṣayaś ca tapasvinaḥ z* 19 z

*pade pade kalpāntādityāṅgirasō yajuḥ idānām nvā [4] yaṁ
daśām udādam saha mucyate z*

In pādas ab read 'kalpantādityā°; in c idānām and possibly vayo
daśānām, and in d possibly tad idyam: in c at least the suggestions
may look in the right direction. This is stanza 20.

*vaśeḍā vaśānomatir vaśām āhus sara- [5] svatī virājam manyante
vṛśām vāśvaśā prthivī śā z*

In pāda a read °ānumatir, in b sarasvatīm; in c vaśām, for d
vaśāśā prthivī vaśā.

*vaśā deṣṭrī sinī- [6] vālī vaśokhā nirṛtir vaśā | vaśāyām manyur
aviśa tām manyum avaśad va- [7] śā z*

In pāda b read vaśoṣā; in c aviśat, and in d tam and aviśat.

*agnir vāg udakam cakṣur mano vāto vaśī vaśā | tamnam ko syās
tān ve- [8] da yayodakrāmad ekayā z*

In pāda c read tanvam ko 'syās, and in d yathod°.

*yām cakṣuṣā manasā samvidānā hṛdā pa- [9] paśyanti kavayo
maniṣiṇaḥ | tasyāṣ prajā adhipatiṣ paśūnām vaśa [10] rājñānām
tavaya sū sviṣṭaḥ*

In pāda b read paśyanti, in c prajādhi°; for d a possible form
would be vaśā rājñām taviyasā sviṣṭā.

*ko vaśāya tadho veda ka ulvam ca jarāyu [11] jā tadā tasyāḥ
ko veda karotuta veda id vahe z*

In pāda a read probably vaśāyā ūdho, for b ka ulvam ca jarāyu
ca; in c the first word is probably an accusative and stanām seems
to fit the context best but it is a violent emendation: cf. however
Ś 12. 4. 18.; for d we might read ka uta veda yad vahe. Cf. the
next two stanzas. This is stanza 25.

*aham asyā udo vedā [12] aham ulvam jarāyu jaḥ udān asyāham
vedā adhotu veda ihaḍ vahe z*

If the suggestions made for the previous stanza are acceptable
we may read here: aham asyā ūdho vedāham ulvam jarāyu ca |
stanām asyā aham vedādhota veda yad vahe.

*[13] nāinām orakṣe haṁ tvad yāmivasyās ca me tadān asyāham
veda kṣīram ulvam ja- [14] rāyu jaḥ z*

For pāda a read nāinām rakṣe 'haṁ tvad, in b yā āmāvāsyās; in
c stanām asyā aham, and in d jarāyu ca. Cf. st 14 above.

*kratur yonī dadhī vāso jarāyu pāṇḍam utvam nābhīr uṣnī- [15]
sam asyām ajaramām ḍahe tu mātaram vaśī vrahmabhiṣ klptas sa*

hy asya bandhuh z [16] zz ity atharvanipāipalādayās śākhāyām
trayodaśākāṇḍas sa- [17] samāptāh zz zz prathamānuvākaḥ zz
atha caturdaśā li- [18] khyate z z om namo nārāyaṇāya

In pādas ab the word division given above is the only suggestion I can make toward solving the difficulties of the text: in c read possibly ajaram duhe ° mātāram; d here is § 10.10.23d. This final stanza is number 28.

The entire colophon would best be deleted; but the indication that the first anuvāka ends here is probably correct: all the rest of the colophon is incorrect.

The general theme of this hymn is of course quite clear, but the many uncertainties about details are baffling.

6

(RV 1.32)

[f147b18] om indrasya na vīryā- [19] ni pra vocaṁ yāni cakāra
prathamāni vajrī | ahaṁn ahīm anv apa- [f148a] has tutardaḥ pra
vakṣamānā abhinat parvatānām z ahaṁn ahīm parvata śīśriyānām
[2] tvaṣṭāsmāi vajram svaryam utakṣa avāsrā iva dhenavaḥ syanda-
mānāmjaḥ samudra- [3] m ava jagmur āpaḥ vṛṣāyamāno vṛṇīma
somaṁ trikadrakeṣu apivat sutasya | [4] ā māyakaṁ maghavā
ṛtta vajram ahaṁn ahīnaṁ prathamajām ahīnām z yad indrā-
[5] haṁ prathamajām ahīnām ātmayinām amināḥ prata māyāḥ āt
svaryam janayan tyā- [6] m uśāsam tāvettrā śattruṁ na kilā
yavrśca | ahaṁ vṛttram vṛttraturyam sum indro vajrena [7]
mahatā vadhena | skandhānsīva kuṣiṣenā vivṛkṇāhiḥ śayataṁ upasrk
pr- [8] thivyāḥ z yodhyeva durmada ā hi jihve mahāvīram tuvibā-
dham rjīśam [9] nātārīd asya sumatiṁ vasānām sam rarāṇā pipīśa
indrasattruḥ apād aha- [10] sto apunānta indram ahasya vajram
adhi sāno japyānaḥ dhṛṣṇo vadhriṣ pratimānaṁ [11] vubhūṣan
putrā vṛtiro āśayad vyastah nadam na bhīnnam amunā śayānam
mano ruhāṇā [12] atī yanty āpaḥ | yās ci vṛtiro mahinā parya-
tiṣṭhan tāsām ahiṣ pracyutaḥsi- [13] sin vabhūva | nīcāvayā
abhavad vṛttraputrendro asyā aravadaḥ jabhāra | u- [14] uttārā
sūr adharah putra āsīd dānuś śraye mahavatsā na dhenuḥ ātiṣ-
ṭhanti- [15] nam avruveśanānām kṣāṭhārām madhye nihitam
śarīram. | [16] vṛttrasya niṇyam vi caranty āpo dīrgham tama
āśayad indrasattruḥ z dāsa- [17] sapatnīr ahigopā atīṣṭham nirud-
dhā āpaḥ papīneva gāvaḥ apām bi- [18] lam apihitam yad āsīd
vṛttram jaghanvān apa ud vavāra z āśvayo vā- [19] ro bhagas tur

indras śruke ya tvā pratyaham deva ekaḥ ajayo gām ajayaś chu-
 [20] ra somaghavāsṛjat saptave sapta sindhūn. nāsmāi vidyun na
 tanyatuḥ miṣe- [f148b] dham na yāmyāmikr dhrājinaṁ ca | indras
 ced vidhāte ahiś cotāpavatibhyo [2] maghavā vi jajñe | ahe yatāram
 kram apaśya indra indriyat te jaghnuṣo [3] bhor agaśchat. nava
 ca yaṁ navatiṁ ca sravanti cyono na bhīto ata- [4] ro rajānsi |
 indro yato vaśitasya rājā śramasya ca śṛṅgino vajrabāhuḥ | [5]
 śrayati rājā kṣayati carṣaṇinām alām na lemiṣ palitā babhūva
 [6] z z

Read: indrasya nu vīryāni pra vocaṁ yāni cakāra prathamāni
 vajrī | ahann ahim anv apas tatarda pra vakṣaṇā abhinat parva-
 tānām z 1 z ahann ahim parvate śisriyānaṁ tvaṣṭāsmāi vajraṁ
 svaryaṁ tatakṣa | vāsrā iva dhenavaḥ syandamānā añjah samudram
 ava jagmur āpaḥ z 2 z vṛṣāyāmāṇo 'vṛṇīta somaṁ trikadrakeṣv
 apibat sutasya | ā sāyakaṁ maghavādatta vajram ahann enaṁ
 prathamajām ahinām z 3 z yad indrāhan prathamajām ahinām ān
 māyinām amināṣ prota māyāḥ | āt sūryaṁ janayan dyām uṣaṣaṁ
 tādītnā śatruṁ na kilā vivitse z 4 z ahan vṛtraṁ vṛtratarāṁ vyaṅsam
 indro vajreṇa mahatā vadhena | skandhānsīva kuliśenā vivṛk-
 nāhiḥ śayata uparḥ prthivyāḥ z 5 z ayoddheva durmada ā hi juhve
 mahāvīraṁ tuvibādham rjīṣam | nātārīd asya samṛtiṁ vadhānām
 saṁ trarānā pipīṣa indrasatruḥ z 6 z apād ahasto aprtanyad indram
 āsya vajram adhi sānau jaghāna | vṛṣṇo vadhrīṣ pratimānaṁ
 bubhūṣan purutrā vṛtro aśayad vyastāḥ z 7 z nadaṁ na bhinnam
 amunā śayānaṁ mano ruhānā ati yanty āpaḥ | yās cid vṛtro mahinā
 paryatiṣṭhat tāsām ahiṣ patsūtāḥśīr babhūva z 8 z nicāvayā abhavad
 vṛtraputrendro asyā ava vadhar jabhāra | uttarā sūr adharāḥ putra
 āsīd dānuś śaye sahavatsā na dhenuḥ z 9 z atiṣṭhantīnām anive-
 śanānām kṣāṭhānām madhye nihitaṁ śarīram | vṛtrasya niṅyaṁ vi
 caranty āpo dīrghaṁ tama āśayad indrasatruḥ z 10 z dāsapatnīr
 ahigopā atiṣṭhan niruddhā āpaḥ paṇineva gāvāḥ | apām bilam
 apihitāṁ yad āsīd vṛtraṁ jaghanvān apa tad vavāra z 11 z aśvyo
 vāro bhavas tad indra śruke yat tvā pratyahan deva ekaḥ | ajayo gā
 ajayaś sūra somam avāsṛjas sartave sapta sindhūn z 12 z nāsmāi
 vidyun na tanyatuḥ siṣedha na yāṁ mīham akiraḍ dhrājinaṁ ca |
 indras ca yad vividhāte ahiś cotāparibhyo maghavā vi jigye z 13 z
 aher yātāram kam apaśya indra hṛdi yat te jaghnuṣo bhīr agacchat
 | nava ca yaṁ navatiṁ ca sravantiś śyeno na bhīto ataro rajānsi
 z 14 z indro yāto 'vasitasya rājā śamasya ca śṛṅgino vajrabāhuḥ |

sed u rājā kṣayati carṣaṇīnām arān na nemiṣ pari tā babbhūva z 15
z 6 z

St 6. In pāda d our ms has rarāṇā for RV rujānāḥ. This may point towards a real variant, which could even be rarāṇāḥ: this is good as to form, and if we should take it as referring to the waters it might give an acceptable meaning.

St 13. The word dhrājinam given in b does not seem to be in the lexicons, but it is good as to form and its meaning suits the context as well as (d)hrādunim of RV. In c the ms reading points clearly to vividhāte which seems possible and acceptable though not so good as yuyudhāte of RV.

7

(RV 2.12; § 20.34)

[f148b6] yó jātá evá prathamó manasvān devó devān krátunā
pa- [7] ryābhūṣat. | yásya śúsmād ródasī ábhyasetā nṛmnásya
mahná sá [8] janāsa índraḥ yás pṛthivī vānyatamāmnām ádr̥ṇha-
bhyás párvatān prá- [9] kuplān áriknām yo ántárikṣam vimamé
vár̥yo yó yām astabhṛt sáh | [10] yó tvāhim ṛnāt sa śíndhūn yó gá
yudhājan apadā vadásya yó śma- [11] nór antár agnīm jajāna
samvṛbhāmātsu sah yénesā víśvā cyāvanā [12] kṛtāni yó dāsam
vár̥nam údaram gúhākaḥ syaghnīva yó jigī- [13] vān lakṣmyāda-
dhir̥yáh puṣṭyāni sáh yó smā pṛschānti kúha sēti [14] ghorānm
utém āhūn neṣo astīty enam sūryáh pṛṣṭir dhraja imā [15] mināti
srāddhāsmāi dhatta sándraḥ yó radhrā- [16] sya coditā yáh
kr̥ṣyásya yó vrahmāṇo nādamānasya ki- [17] réḥ yuktágrāvno yó
vitā suśiprā mutāsomanasyamānaḥ yásyáśvā- [18] saḥ pradīsi yásya
gāvo yásya grāmā yásya víśve rāpāsah yás sūryam [19] yá uśasam
jajāna yó apā netā sah yām krándasi samyatī vihvā- [20] yete pári
vára ubháyā amitrāḥ samānām cid rátham átasthivānsā [f149a]
nānā havete sándraḥ | yásmānánté vijáyante jánāso yām yúddhya-
mānā ávase hara- [2] nte | yó víśvasya prátimānam babbhūsam yó
cyatacyāt sah yásyáśruto mahy éno draḥ | dhānā- [3] n ávuddhya-
mānān sár̥vān jaghána yáh śrúddhete nānu dādāti śrudhdyām yó
dásyo hantā [4] sas sandra | yás sámbaram parvāteṣu kṣiyāntam
catvāriṇśyā śarābhy anvāvindan. | yo jāyá- [5] māno yó him
jaghāna dānam śáyānam sándraḥ yás sámbaram paryácarakṣas
chacī- [6] bhir yo vākṛkasya vāpibat sutam. antar girāu yajamā-
nam bahum janam yasmi- [7] nn āsaurucakṣat sah yás saptaráśmīr
vṛṣabhás túviṣmān avásṛjat sár̥vave sa- [8] ptā śíndhūn. yó rohiṇām

āsphurad vājrabahur dyām ārohān tvāñjā saḥ dyā- [9] vā ca tasmāi
 pṛthivī vasete | śuśmaś cid asya pārvatā bhayañte yāḥ sōma- [10]
 kā nijito vājrabāhu yō vājrahastas sa indrāḥ yās sunvāntīm avatī
 yā [11] pācantaṁ yās śāmvata yās śaśamānam ūtī yāsya vrāhmā
 vārdhanaṁ yāsya sōmo [12] yāsyaśam rādhas sā janassa indraḥ
 yās sunvatē pācate duddhrā ā cid vācām dā- [13] darṣi sū kilāsu
 satyāḥ hvayānta indra viśānta priyāsaḥ sūvīrā- [14] sō vidādhasā
 videma jāto vyakṣat putror upasthe bhuvo na veda janitāḥ | [15]
 parasyā bhaviṣyamāno hnojo kṣad vatā devānām sa janāsa indra-
 [16] yaḥ z somakāmo haryasya śur yasmād rejañte bhuvanāne
 viśvā yayo ja- [17] ghamna śambaram yaś ca śuṣṇam ya ekavīras
 sa janāssa indrayaḥ z 1 z

In f148b17 over the end of st 6c the ms interlines "mantram";
 and in f149a2 it corrects (mahy eno) draḥ to dā.

Read: yo jāta eva prathamō manasvān devo devān kratunā parya-
 bhūṣat | yasya śuśmād rodasī abhyasetām nrmṇasya mahnā sa
 janāsa indraḥ z 1 z yaḥ pṛthivīm vyathamānām adṛṇhad yaḥ par-
 vatān prakupitān aramṇāt | yo antarikṣaṁ vimame variyo yo dyām
 astabhṇāt sa ° ° z 2 z yo hatvāhim ariṇāt sapta sindhūn yo
 gā udājad apadhā valasya | yo 'śmanor antar agniṁ jajāna saṁvrk
 samatsu sa ° ° z 3 z yenemā viśvā cyavanā kṛtāni yo dāsaṁ
 varṇam adharaṁ guhākāḥ | śvaghnīva yo jigīvān lakṣam ādad
 aryaḥ puṣṭāni sa ° ° z 4 z yaṁ smā pṛchānti kuha seti ghoram
 utem āhur nāṣo astīty enam | so aryaḥ puṣṭir dhraja ivā mināti
 śrad asmāi dhatta sa ° ° z 5 z yo radhrasya coditā yaḥ kṛṣasya
 yo vrahmaṇo nādhamānasya kīreḥ | yuktagrāvno yo 'vitā suśiprah
 sutasomasya sa ° ° z 6 z yasyāśvāsaḥ pradiśi yasya gāvo yasya
 grāmā yasya viśve rathāsaḥ | yas sūryaṁ ya uṣasaṁ jajāna yo apām
 netā sa ° ° z 7 z yaṁ krandasī saṁyatī vihveyete pare 'vara
 ubhayā amitrāḥ | samānam cid ratham ātasthivānsā nānā havete
 sa ° ° z 8 z yasmān na ṛte vijayante janāso yaṁ yuddhyamānā
 avase havante | yo viśvasya pratimānam bubhūṣur yo 'cyutacyut sa
 ° ° z 9 z yaś śaśvato mahy eno dadhānān abudhyamānān sarvāñ
 jaghāna | yaś śardhate nānudadāti śṛdhyām yo dasyor hantā sa
 ° ° z 10 z yaś śambaram parvateṣu kṣiyantaṁ śatvārīṇśyām
 śarady anvavindat | oajāyamāno yo 'him jaghāna dānuṁ śayānam sa
 ° ° z 11 z yaś śambaram paryarakṣac chaṁbhīr yo vākṛkṣad yo
 vāpibat sutam | antar girāu tyajamānam bahum janam† yasminn
 amūrchat sa ° ° z 12 z yas saptaraśmir vṛṣabhas tuviṣmān

avāsṛjat sartave sapta sindhūn | yo rūhiṇam asphurad vajrabāhur
dyām ārohanām sa ° ° z 13 z dyāvā cid asmāi pṛthivī vasete
śuśmāc cid asya parvatā bhayante | yaḥ somapā nicito vajrabāhur
yo vajrahastas sa ° ° z 14 z yas sunvantam avati yaḥ pacantām
yaś śaṁsantām yaś śaśamānam ūtī | yasya vrahma vardhanām
yasya somo yasyedaṁ rādhas sa ° ° z 15 z yas sunvate pacate
dudhrā ā cid vājam dardarṣi sa kilāsi satyaḥ | vyaṁ ta indra
viśantaḥ priyāsaḥ suvīrāso vidatham ā vadema z 16 jāto 'dhyakṣaḥ
pitror upasthe bhuvo na veda janituh parasya | taviṣyamāno 'nu
yo 'kṣad vratā devānām sa ° ° z 17 yaḥ somakāmo haryaśvaḥ
sūrir yasmād rejante bhuvanāni viśvā | yo jaghāna śambaram yaś
ca śuśnam ya ekavīras sa janāsa indrah z 18 z 7 z

St 9. In pāda c bubhūsur is given as being rather closer to our ms than babhūva as in RV and Ś.

St 10. In pāda b RV and Ś have amanyamānāṁ charvā; our sarvāṁ may of course be a copyist's mistaken correction.

St 11. In pāda c I cannot see that oḷāyamānam of RV and Ś is any better than the reading of our ms; so I have kept the latter.

St 12. This is not in RV; it is Ś 20. 34. 12.

St 16. This is st 15 in RV, st 18 in Ś; the last stanza in each of those versions. It would be more appropriate as final stanza here.

St 17. This stanza and the next are not in RV; in Ś they are 16 and 17, standing thus before the stanza which in no. 16 here.

The emendations 'dhyakṣaḥ (17a) and 'kṣad (17c) are not inevitable: the beginning of 17b seems to be correct, bhuvo na veda, so I have accepted it here and it is supported by mss of Ś; but RV 5. 12. 3b bhuvo navedā ucathasya navyaḥ suggests that we might read here bhuvo navedā °. In 18a haryaśvaḥ sūrir is surely correct; four mss of Ś point to this reading.

8

(Ś 19. 10. and 11; RV 7. 35)

[f149a18] śān na indrāgnī bhavatāsāvobhiḥ śām na indrāvārunā
rātāhavyā śā- [19] m indrāsomaya savitāya śām yōḥ śān indrā-
pūṣānā vājasya- [f149b] tāu z śām no bhāgas śām u nās śaṁsom
astu śām no aryamā purujātó astu | śā no dhātā śā- [2] m u dhartā
no astu śān na ūrūtī bhavatu svadhābhiḥ śām ródasi vṛhatī śām
no ādriḥ [3] śām no devānām suhāvāni santu | śām no agnir

jótiranīko astu śā no mitrāvārunām [4] aśvinā śām śāmn nās
 suktām suktāni santu śām na īśiro ābhī vātu vāt. śām no dyā-
 [5] vāprthivī pūrvahūtāu śām antarikṣam drśāye no astu śām
 oṣadhīr vanīno bhavantu [6] śām no rājasah pātir astu jṣṇūh
 śā na indro vāsubhir devo astu śām ādityēbhi- [7] r vāruṇah
 suśānsaś śām no rudrēbhir jālaśaś śā nas tvāṣṭā gnābhīr ihā sṛnotu
 śām na- [8] s somo bhavatu vrāhma śām no grāvāṇaś śām u santu
 yajñāh śām nas svārūṇām utayō bhā- [9] vantu śām no bhavantu
 pradīśaś cātasrah śām naṣ pūrvatā dhruvāyo bhavantu śām nas
 sīndhava- [10] ś śām u mantv āpah śām no āditir bhavatu
 vratēbhiḥ śām no bhavantū marūtas svarṇāh śām [11] no viṣṇuḥ
 śām u pūṣā no astu | śām no bhavitram śām uv astu vāyūh śāmn
 no devās savi [12] tā trāyamāṇah śāmn no bhavantūśāso vibhāti |
 śām naṣ parjānyo bhavatu prajābhya- [13] ś śām na kṣētrasya
 pātir astu śambhūh z śāmn nas satyāśya pātayo bhavantu śām no
 ārva- [14] ntāś śām u santu gāvaḥ śān na ṛbhāvas suktās suhāstāh
 śām no bhavantu pitāro [15] hāveṣu | śān no devā viśvé devā
 bhavantu śām sārvasatī sahā dhībhīr astu | [16] śām ābhīśācaś śām
 u rātiśācaś śān no divyāś pārthivāś śām no āpyāś śā- [17] n no ajā
 ēkāpād devō astu śān no hir vudhnyāś śā samudrāḥ śān no apā
 nāpā- [18] t perūr astu śām naṣ pṛśnīr bhavatu devāgopāh ādityā
 rudrā vāsavo ju- [19] śatām vidām vrāhma kriyāmāṇam nāvīryaś
 śṛṇvāntu no divyāś pārthivā- [f151a] so gójātā utā ye yajñīyāśah
 yē devānām riviḥ yajñīyāso mānor yājatra amṛtā r- [2] tajñāh
 té no rāsantām urugāyām adyā yūyām pāta svastībhis sādā naḥ z z
 tad astu mittrā- [3] varuṇā tad agne śām yor asmaḥyam idam
 astu śambhum | aśimahi gātum uta pratiṣṭhām namo [4] dive
 vrhate sādhanāya z z

Read: śām na indrāgnī bhavatām avobhiḥ śām na indrāvaruṇā
 rātahavyā | śām indrāsomā suvitāya śām yoh śām na indrāpūṣaṇā
 vājasātāu z 1 z śām no bhagaś śām u naś śānsō astu śām nah
 puramdhiś śām u santu rāyaḥ | śām nas satyasya suyamasya śānsaś
 śām no aryamā purujāto astu z 2 z śām no dhātā śām u dhartā no
 astu śām na urīcī bhavatu svadhābhiḥ | śām rodasī vrhātī śām no
 adriḥ śām no devānām suhavāni santu z 3 z śām no agnir jyotira-
 nīko astu śām no mitrāvaruṇā aśvinā śām | śām nas suktām
 suktāni santu śām na īśiro abhi vātu vātaḥ z 4 z śām no
 dyāvāprthivī pūrvahūtāu śām antarikṣam drśāye no astu | śām na
 oṣadhīr vanīno bhavantu śām no rajasah patir astu jṣṇuḥ z 5 z

śam na indro vasubhir devo astu śam ādityebhir varuṇaḥ suśaṁsaḥ |
 śam no rudro rudrebhir jalāśaś śam nas tvaṣṭā gnābhir iha śṛṇotu z 6 z
 śam nas somo bhavatu vrahma śam naś śam no grāvāṇaś śam u santu
 yajñāḥ | śam nas svarūṇām mitayo bhavantu śam naś prasvaś śam v
 astu vediḥ z 7 z śam nas sūrya urucakṣā ud etu śam no bhavantu
 pradiśaś catasraḥ | śam naś parvatā dhruvayo bhavantu śam nas
 sindhavaś śam u santv āpaḥ z 8 z śam no aditir bhavatu vratabhiḥ
 śam no bhavantu marutas svarkāḥ | śam no viṣṇuḥ śam u pūṣā no
 astu śam no bhavitraṁ śam v astu vāyuḥ z 9 z śam no devas savitā
 trāyamāṇaḥ śam no bhavantūṣaso vibhātīḥ śam naḥ parjanya
 bhavatu prajābhyaś śam naḥ kṣetrasya patir astu śambhuḥ z 10 z
 śam nas satyasya patayo bhavantu śam no arvantaś śam u santu
 gāvāḥ | śam na ṛbhavas sukr̥tas suhastāḥ śam no bhavantu pitaro
 haveṣu z 11 z śam no devā viśvadevā bhavantu śam sarasvatī saha
 dhībhir astu | śam abhiśācaś śam u rātiśācaś śam no divyāś pārthi-
 vāś śam no apyāḥ z 12 z śam no aja ekapād devo astu śam no ħir
 budhnyaś śam samudraḥ | śam no apām napāt perur astu śam naś
 pr̥snir bhavatu devagopāḥ z 13 z ādityā rudrā vasavo juṣantām
 idam vrahma kriyamāṇam navīyaḥ | śṛṇvantu no divyāś pārthivāso
 gojātā uta ye yajñīyāsaḥ z 14 z ye devānām ṛtvijo yajñīyāso manor
 yajatrā amṛtā ṛtajñāḥ | te no rāsantām urugāyam adya yūyam pāta
 svastibhiḥ sadā naḥ z 15 z tad astu mitrāvaruṇā tad agne śam yor
 asmabhyam idam astu śastam | aśīmahi gātum uta pratiṣṭhām
 namo dive vṛhate sādhanāya z 16 z 8 z

Our ms omits 2bc, 7d and 8a; these pādas I have restored to the text. St 16 here and Ś 19. 10. 6 are RV 5. 47. 7.

St 8. In pāda b Ppp and Ś have a word order different from that of RV.

St 11. This stanza and the next are stt 12 and 11 in RV; Ś has them as here.

St 13. In pāda d Ś has śam ahir; no should be restored.

St 14. In pāda a Ppp and Ś agree, RV has juṣanta.

St 15. In pāda a Ppp and Ś agree, RV has yajñīyā yajñīyānām.

St 16. Ś and RV have gādham in a, and sādhanāya in d.

9

(Ś 5. 29)

[f151a4] agnāv agnīś carati prāviṣṭā ṛṣiṇām putró a- [5]
 dhīrāja eṣaḥ | tasmāi juhomi haviṣā ghr̥tena mā devānām yūyavad

bhāgadheyam | [6] yuktāu vaha jātavedaṣ parastād agne viddhi
 kriyamāṇam yayedaṁ | tvaṁ bhiṣajad bhesa- [7] jasyāsi garthā
 tvayā gnam aśvam puruṣam sanema z tathā tvam agne kṛṇu
 jātavedo nena [8] vidvān haviṣā yaviṣṭhaḥ | piśāco sya tapo dideva
 yathā so mya paridhiṣ patātīḥ [9] yo sya tadeva yatamo jaghāsi
 yathā somasya paridhiṣ patātīḥ tathā tvam agne kṛ- [10] nu
 jātavedo viśvebhīr devāis saha samvidānaḥ z mokṣāu na viddhi
 hrdayam na [11] viddhi jihvām nṛdamdhi pra dabha śrñhi |
 piśāco sya tamo jaghāsā- [12] sāgne yaviṣṭhaṣ pratha tām śrñhi |
 ya bhasya rtaṁ yad itaṁ yat parābhṛtaṁ ātmano [13] jagadham
 uta yat piśācāḥ tad agne vidvān punar ā bhara tvaṁ śarīre prāṇam
 asi- [14] m erayā saṁ sṛjema z apām tvā pāne yatamo dadambha
 odane manthe diva ota [15] lehe | tad ātmanā prajayā piśācā
 vyātayantām agado yam astu z kṣīre tvā [16] māmse yatamo
 dadambha ākliṣṭapāśye śatane dhānya yaḥ | tad ātmanā prajayā
 [17] piśācā vyātayantām agado yam astu z yā me sapakve śavale
 vipakve i- [18] mām piśāco śane didambhaḥ tvam indro vājī
 vajreṇa yantu bhanatva somaś śi- [19] ro stu jiṣṇuḥ divā tvā
 naktam yatamo didambhaṣ kravyād yātuś śayane piśā- [f151b] caḥ
 ud agne dvān prthak. śrñhi apy enaṁ dehi nirṛte upasthe |
 somasyendrasya va- [2] ruṇasya rājño viṣṇor balena savitus savena
 | agner hotreṇa prṇute piśācam [3] manohanam jahi jātavedas
 saho bhīḥ bhraddhemaṁ juṣatām dakṣiṇāyur yathā ji- [4] vany
 agado bhavāsi z z punas tvā prāṇas punara ity āyuṣ punaś cakṣus
 punar āitu [5] śrotram | apa sṭhā no dūrītāni viśvā śatam himās
 sarvavīro madema z punar asmāi [6] mano dhehi punar āyuṣ punar
 balaṁ | apāmnam asyaṣ prāṇam cāgnaya vardhaya ji- [7] vase |
 cakṣus sūrya punar dehi vātaṣ prāṇam sam īrayaś śarīram asya
 māmśany agne [8] sambhāvayā tvaṁ z samābhara jātavedo yaḥ
 jagdham yat parābhṛtaṁ | gātrāṇy asya [9] kalpayatām ayaṁ |
 agne virapsinaṁ medhyam ayakṣmaṁ kṛṇu jīvase z saṁ mā [10]
 sīncatu maruta ity ekā z

In f151a12 the ms corrects (pra)tha to (pra)ca.

Read: agnāv agniś carati praviṣṭa ṛṣiṇām putro adhirāja eṣaḥ |
 tasmāi juhomi haviṣā ghr̥tena mā devānām yoyuvad bhāgadheyam
 z 1 z yukto vaha jātavedaṣ purastād agne viddhi kriyamāṇam
 yathedaṁ | tvaṁ bhiṣaj bheṣajasyāsi kartā tvayā gām aśvam
 puruṣam sanema z 2 z tathā tvam agne kṛṇu jātavedo 'nena vidvān
 haviṣā yaviṣṭha | piśāco 'sya yatamo dideva yathā so 'sya paridhiṣ

patāti z 3 z yo 'sya dideva yatamo jaghāsa yathā so 'sya paridhiṣ
 patāti | tathā tvam agne kṛṇu jātavedo viśvebhīr devāis saha saṁ-
 vidānaḥ z 4 z akṣyāu ni vidhya hṛdayaṁ ni vidhya jihvām ni tṛndhi
 pra dato śṛṇhi | piśāco 'sya yatamo jaghāsāgne yaviṣṭha prati taṁ
 śṛṇhi z 5 z yad asya hṛtaṁ yad itaṁ yat parābhṛtaṁ ātmano jag-
 dham uta yat piśācāḥ | tad agne vidvān punar ābhara tvam śarīre
 prāṇam asum irayā saṁ sṛjema z 6 z apām tvā pāne yatamo
 dadambhāudane manthe diva uta lehe | tad ātmanā prajayā piśācā
 vi yātayantām agado 'yam astu z 7 z kṣīre 'tvā māmse yatamo
 dadambhākliṣṭapacye 'sane dhānye yaḥ | tad ātmanā prajayā piśācā
 vi yātayantām agado 'yam astu z 8 z āme supakve śabale vipakve yo
 mām piśāco 'sane dadambha | tam indro vājī vajreṇa hantu
 bhinattu somaś śiro 'sya jiṣṇuḥ z 9 z divā tvā naktaṁ yatamo
 dadambha kravyād yātuś śayane piśācaḥ | tad agne vidvān prthak
 śṛṇhiḥ apy enaṁ dhehi nirṛter upasthe z 10 z somasyendrasya
 varuṇasya rājño viṣṇor balena savitus savena | agner hotreṇa pra
 nude piśācaṁ manohanam jahi jātavedas saḥobhiḥ | †bhraddhemañ
 juṣatām dakṣiṇāyur† yathā jivane agado bhavāsi z 11 z punas tvā
 prāṇaḥ punar āitu āyus punaś cakṣuḥ punar āitu śrotram | apa
 tiṣṭhān no duritāni viśvā śataṁ himās sarvavīrā madema z 12 z
 punar asmāi mano dhehi punar āyus punar balam | apānam asya
 prāṇam cāgne vardhaya jivase z 13 z cakṣus sūrya punar dhehi vāta
 prāṇam sam iraya | śarīram asya māmśāny agne saṁ bhāvayā tvam
 z 14 z samābhara jātavedo yaj jagdham yat parābhṛtaṁ | gātrāny
 asya kalpantām aṁśur ivā pyāyatām ayam z 15 z somasyeva jātavedo
 aṁśur ā pyāyatām ayam | agne virapśīnaṁ medhyam ayakṣmaṁ
 kṛṇu jivase z 16 z saṁ mā siṁcantu marutas saṁ pūṣā saṁ
 vṛhaspatiḥ | saṁ māyam agnis siṁcatu prajayā ca dhanena ca
 dīrgham āyus kṛnotu me z 17 z 9 z

This hymn differs considerably from the version of Ś in general and in details; the more important variations are mentioned.

St 1. This is very close to AŚ 8. 14. 4, which has momuḥad in d. In Ś 4. 39. 9 and in other texts there are numerous variants.

St 4. In Ś st 3 has only three pādas, with nothing to correspond to our a. A pāda similar to our pāda a should probably be restored in Ś.

St 6. For pāda d Ś has śarīre māmśam asum erayāmaḥ, which is better.

St 7. Pada b is new; diva may not be correct for we seem to need a word to match the other three; such as diha (< diḥ).

St 9. This is § 6ab and 10cd. In stanza 10 pādas cd are new.

St 11. With pādas abc cf § 9. 2. 6abc; with d cf § 5. 29. 10b; pādas ef are new.

St 12. With pādas abc cf § 6. 53. 2abd, and for d cf § 12. 2. 28d.

Stanzas 13 and 14 are new, and st. 17 has appeared as Ppp 6. 18. 1; it is also § 7. 33. 1.

10

[f151b10] *vi muñcāmi vrahmaṇā jātavedasam agniṁ hotāra-*
 [11] *sajaram rayasprtam | sarvā devānaṁ janimāni vidvān*
yathābhāgaṁ vahatu vyam a- [12] *gniḥ ye pumāṅso yātudhānāṁ yā*
striyo yātudhānyaḥ balavad indrasya vajreṇā [13] *vācīnānu*
vahnyatām z z oṁ avācīnānu vahnyatām z z oṁ yaṁ [14]
śapo yo nīś śapāti yaṁ dviṣmo yo dveṣat piśācaḥ kravyādham agne
mahatā vadhe- [15] *na tam atrāpi pradahāj jātavedāḥ z ārebhe sya*
vāghāsyaṣarāyus kaṇvena [16] *saṁvide yātumāvān ulūkayātu*
bhramalo yasya yātus tvam yā nidesi vāghām [17] *sipitnyās tena*
śrayāhi | r utamāṁhidhehībhiḥ yaś prapād rodhanasyādide- [18]
vanaṁ kravyāt piśāca kraviśas tutṛpsaṁ ulūkayātuṁ bhramalo
yasya yātus tvam. z [19] *yaś pāureṇeta rathena kravyād yātas*
piśunaḥ piśunaḥ piśunaḥ piśācaḥ [20] *vāiśvānareṇa saṁyujā sūryena*
z mo no vanīm mrgayān yaś ca naḥ kṛṣiṁ pratiṣṭhā- [f152a] *d*
yātubhir yaś ca naś śaphaddhastā rudras saratha tvāyun asyatām x
vāśātumā vr- [2] *trā tamṛdatāram alokāsmāi pradīśo bhavantu |*
sa nemaṁ tapatām rodasi ubhe tam a- [3] *trāpi pradahāj jātavedāḥ*
jyotiṣmatīḥ tatabhñā yā salocanā pratyōṣāntīḥ tam no [4] *yās te*
agne tābhīr me marmāṇy abhito nudasva mā sā dabhan yātudhānā
nṛcaḥ [5] *apo devīḥ paśācānām apa niṣyantv āsyaṁ yatheyam*
aṁsamātmanam anadhr̥ṣya pu- [6] *naḥ pathā sadam puspe sadam*
phale sadam indrābhi rakṣataṁ | sadā piśācān miya- [7] *ntāṁn*
mahiṣāṁ ūtseṣi kaś cana z ye patanto yātudhānāṁ divā naktam
upacārām [8] *rātre mā tebhyo rakṣatv aṁnātmanāṁ pari dade z*

In the right margin of f152a is written “maśaya prapragva” (as nearly as I can make out), with indication that it is to be inserted after pathā sadam.

Read: *vi muñcāmi vrahmaṇā jātavedasam agniṁ hotāram*
ajaram rathasprtam | sarvā devānāṁ janimāni vidvān yathābhāgaṁ
vahatu havyam agniḥ z 1 z ye pumāṅso yātudhānā yās striyo
yātudhānyaḥ | balavad indrasya vajreṇāvācīnā ni badhyantām z 2 z
yaṁ śapāmo yo naś śapāti yaṁ dviṣmo yo dveṣat piśācaḥ | kravy-

ādam agner mahatā vadhena tam atrāpi pra dahāj jātavedāh z 3 z ā
 rebhe 'sya vaghā asyāpsarā yaś kaṇvena samvide yātumāvān |
 ulūkayātur bhṛmalo yaś ca yātus tvaṁ yā nudeṣi vaghās sapitryās
 †tena śrayāhi | r uta mamhidhehibhiḥ† z 4 z †yaś prapād
 rodhanasyādidevanam† kravāt piśācaś kraviśas titṛpsan |
 ulūkayātur bhṛmalo ° ° ° z 5 z yaś pāurenāiti rathena kra-
 yād yātus piśunaḥ | piśunaś piśunaś piśāco vāiśvānareṇa samyuajā
 sūryeṇa z 6 z †mo no vanim mṛgayām† yaś ca naś kṛṣim pratisthād
 yātubhiḥ | yaś ca naś śaphaddhastā rudras saratham †tvāyun
 asyatām z 7 z †vāsātu māvṛtra ta mṛdatāram† āloka asmāi pradiśo
 bhavantu | sam enam tapatām rodasī ubhe tam atrāpi pra dahāj
 jātavedāh z 8 z jyotiṣmatis tapanā yās surocanāḥ pratyōṣantis tanvo
 yās te agne | tābhīr me varmāny abhito nudasva mā mā dabhan
 yātudhānā nṛcaśaḥ z 9 z āpo devīś piśacānām apa nahyantv āsyam
 | †yatheyam aṁsamātmanam† anādhṛṣya punaś patāt z 10 z sadam
 puspe sadam phale sadam indrābhirakṣatām | sadā piśacā miyantām
 māiṣām uccheṣi kaś cana z 11 z ye patanto yātudhānā divā naktam
 upācarān | rātri mā tebhyo rakṣatv ahnātmānam pari dade z 12 z
 10 z

St 1. For this see also Kāuś. 6. 11.

St 2. In pāda d ny uhyantām might be considered.

St 5. Separately the words of pāda a seem clear but emenda-
 tion seems needed and I have nothing to offer.

St 6. In pāda c piśunaś piśtaś would be a much better reading.

St 8. At the end of pāda a probably tam mṛditāram is intended.

St 9. With this cf ApŚ 4. 6. 4.

St 11. The first part of this does not seem very good: for d see
 Ppp 10. 12. 9d.

11

(§ 19. 28-30)

[f152a8] imam badhnāmi te manim dirghāyutvā- [9] ya varcase
 | darbham sapattrajambhanam dviṣatas tapanam hṛdah śattṛnām
 tāpayam ma- [10] naḥ druhāndas sarvāns tvaṁ darbha ghar-
 māvābhīt sa tāpayam z gharṁāvābhītapaṁta [11] darbha dviṣato
 ni caśan maṇe hṛdih sapatnānām bhindhīr indrāiva virjam [12]
 balam z bhindhī darbha sapatnānām hṛdayam dviṣatām maṇe |
 udyam tvacam i- [13] va bhūmyām śrayeṣām vi pātayaḥ z chindhī
 darbha sapatnān me chi me pṛtanāya- [14] taḥ chindhī me sarvā

druhāndaḥ chindī me dviṣato maṇe | bhindhi darbhā sa- [15]
 patnān me bhindhi me pṛtanāyataḥ bhindhi me sarvā dṛuhāndaḥ
 bhindhi me dviṣato ma- [16] ṇe z klanta darbhā sapatnān me klanta
 me pṛtanāyataḥ klanta me sarvā dṛuhāndaḥ [17] klanta me dviṣato
 maṇe z piṇśa darbhā sapattrān me piśa me pṛtanāyataḥ piṇ- [18]
 śa me sarvaṇ dṛuhāndaḥ piṇśa me dviṣato maṇe z viddhi darbhā
 sapatnār me [19] viddhi me pṛtanāyataḥ viddhi me sarvān dru-
 hāndo viddhi me dviṣato maṇe z [f152b] nikṣa darbhā sapatnā me
 nikṣa me pṛtanāyataḥ nikṣa me sarvān dṛuhāndo ni- [2] kṣa me
 dviṣato maṇe z trndhi darbhā sapatnān me trndhi me pṛtanāyataḥ
 | [3] trndhi me sarvān dṛuhāndaḥ trndhi me dviṣato maṇe z
 bhaṅkti darbhā sapatnār me bhakti [4] me pṛtanāyataḥ bhaṅkti
 me sarvaṇ dṛuhāndaḥ bhaṅkti me dviṣato maṇe z mṛḍa [5] darbhā
 sapatrān me mṛḍa me pṛtanāyataḥ mṛḍa me sarvān dṛuhāndaḥ
 mṛḍa me dvi- [6] sato maṇe z mantha darbhā sapatnā me mantha
 me pṛtanāyataḥ mantha me [7] sarvān dṛuhāndo mantha me
 dviṣato maṇe z piṇḍhi darbhā sapatnān me piṇḍhi [8] me pṛtanā-
 yataḥ piṇḍhi me sarvān dṛuhāndaḥ piṇḍhi me dviṣato maṇe z [9]
 oṣa darbhā sapatnār me oṣa me pṛtanāyataḥ oṣa me sarvān dṛuhānda
 oṣa [10] me dviṣato maṇe daha darbhā sapatnā me daha saha me
 pṛtanāyataḥ | [11] daha me sarvān dṛuhāndo daha me dviṣato
 maṇe z jahi darbhā sapa- [12] tnā me jahi me pṛtanāyataḥ jahi
 me sarvān dṛuhāndo jahi me dvi- [13] ṣato maṇe z yat te darbhā
 jarāmṛtyuś śate sanmasu manma te | tenemaṇi [14] manmaṇi
 kṛtvā sapatnān jahi vīryamām. z śatam te darbhā varmaṇi sa-
 [15] hasraṇ vīryāni | te tvam asmāi viśve tvām devā jarase bhar-
 tavā daduḥ z tvā- [16] m indrād devavarmāhus tvām darbhā vrāh-
 maṇaspatim | tvām indrasyaḥur varma tvam [17] rāṣṭrāni sarva
 rakṣasi z sapatnakṣeṇam darbhā ca dviṣatas tapanam hr- [18] daḥ
 z sani kṣattrasya vardhasya tanupānaṇi kṛṇomi te | yat samudro
 bhy akṛanda- [f153a] t parjanya vidyutā saha | tato hiraṇyayo
 bindus tato darbho ajāyata zz [2] iti kuśadarbhāsūktam.
 zz [3] ity atharvaṇīkapāippalādayaś śākhā- [3] yām trayodaśaś
 kāṇḍas samāptaḥ zz [4] kāṇḍa 13 zz [5] atha trayodaśaś
 prathamadyāyaḥ z om̐ namo nārāyaṇāya z om̐ mahāgaṇa- [4]
 pataye z om̐ namo jvālābhagavatyaḥ om̐ namas tilottamāyāi z [5]
 om̐ namas sūryā- [5] ya z z

In the right margin of f152a is "darbhādhi ṛcām": the form viddhi in f152a18 is corrected to vindi, and the two occurrences in

line 19 seem to be corrected to vindhi. In f152b3 the two forms bhañkti and bhakti are corrected to bhañkti.

Read: imaṁ badhnāmi te maṇim dīrghāyutvāya varcase |
darbhaṁ sapatnajambhanaṁ dviṣatas tapanam hṛdaḥ z 1 z
dviṣatas tapanam hṛdaś śatrūpāṁ tāpayan manah | durhārdas
sarvāns tvaṁ darbha gharma ivābhīt saṁtāpaya z 2 z gharma ivā-
bhitapan darbha dviṣato niśocan maṇe | hṛdaḥ sapatnānām bhin-
dhindra iva virujan balam z 3 z bhindhi darbha sapatnānām
hṛdayam dviṣatām maṇe | udyan tvacam iva bhūmyām śira eṣām
vi pātaya z 4 z chindhi darbha sapatnān me chindhi me pṛtanāyataḥ
| chindhi me sarvān durhārdaś chindhi me dviṣato maṇe z 5 z
bhindhi ° ° ° ° z 6 z kṛnta ° ° ° ° z 7 z piṇśa
° ° ° ° z 8 z vidhya ° ° ° ° z 9 z nikṣa ° ° ° °
z 10 z trndhi ° ° ° ° z 11 z bhañdhi ° ° ° ° z 12 z
mrda ° ° ° ° z 13 z mantha ° ° ° ° z 14 z piṇḍhi
° ° ° ° z 15 z oṣa ° ° ° ° z 16 z daha ° ° ° °
z 17 z jahi darbha sapatnān me jahi me pṛtanāyataḥ | jahi me
sarvān durhārdo jahi me dviṣato maṇe z 18 z yat te darbha jarā-
mrtyu śataṁ marmasu marma te | tenemaṁ †manmaṇi kṛtvā
sapatnān jahi vīryāiṣām z 19 z śataṁ te darbha varmāṇi sahasraṁ
vīryāṇi te | tam asmāi viśve tvām devā jarase bhartavā aduḥ z 20 z
tvām indra devavarmāhus tvām darbha vrahmaṇaspatim | tvām
indrasyāhur varma tvaṁ rāṣṭrāṇi sarvā rakṣasi z 21 z sapatnakṣa-
yaṇam darbha dviṣatas tapanam hṛdaḥ | maṇim kṣatrasya vṛd-
dhasya tanūpānaṁ kṛṇomi te z 22 z yat samudro bhyakrandat
parjanya vidyutā saha | tato hiraṇyayo bindus tato darbho ajāyata
z 23 z 11 z iti kuṣadarbhasūktam zz

There is no indication in the ms of three hymns as given in Ś, and there is no reason for separating the material into three. In the first 18 stanzas the variants are unimportant: our stt 5 and 6 are 6 and 5 in Ś; as its seventh Ś has a stanza with vṛśca, which I have not restored to our version. In Ś 19.29.3 rundhi appears for our bhañdhi.

The difficulties are in the last five stanzas; I have not solved them but the readings offered here do not depart far from our ms and so may find some commendation.

The colophons are misplaced and do not seem to be worth editing.

12

[f153a6] *om antarhitam me vrhad antariksam antarhitās parvatā agnayo me | ma-* [7] *hiṣām rādhy avacāra eṣat pratyak enām pratisareṇa hanmi | tapasva māvantaro ma-* [8] *d bhavātho divam varma pṛthivīm ca kṛṇvahe z antarhitam mamāma prasthitam a-* [9] *ntarhitās paramēṣṭhī prajāpatiḥ antarhitās sarparājño virāṇ me antarhi-* [10] *taḥ puruṣo medhyo me antarhitāḥ me ṣaḍ ūrvīs sadhracīr antarhitās sādhyā pa-* [11] *patā me z marṣayaṣ pracitaso antarhitās sūryo mātariśyā antarhitā na-* [12] *dyāḥ syandamānān antarhitā oṣadhīṣ puṣpīṇr me | antarhitās paśava-* [13] *ṣ kakṣā me antarhitam vayo yat patattri | antarhitā sa iṣavo vrāhmaṇānām a-* [14] *ntarhitā vanaspataya myalā z antarhitā devatalpāṣ puro me ntarhitā jaga-* [15] *tīs chandasān me | antarhitā agnayo dhr̥ṣṇyā me antarhitā ṛtavārtavā me | a-* [16] *ntarhitā me samudrā dvādaśā me ntarhitā uṣasī tārakā me | antarhitā* [17] *me pradiśās catasra antar bhūta havyam ca deyam mahiṣām rādhy avacāra eṣat pratyak e-* [18] *nām pratisareṇa hanmi |*

Read: antarhitam me vrhad antariksam antarhitās parvatā agnayo me | mahiṣām rādhye 'vacara eṣaḥ pratyag enām pratisareṇa hanmi z 1 z tapasva māvantaro mad bhavathā divam varma pṛthivīm ca kṛṇmahe | mahiṣām ° ° ° z 2 z antarhitam me sāmā prasthitam antarhitās paramēṣṭhī prajāpatiḥ | mahiṣām ° ° ° z 3 z antarhitās sarparājño virāṇ me antarhitāḥ puruṣo medhyo me | mahiṣām ° ° ° z 4 z antarhitā me ṣaḍ ūrvīs sadhracīr antarhitās sādhyā apāpatā me | mahiṣām ° ° ° z 5 z antarhitā ma ṛṣayaṣ pracetaso antarhitās sūryo mātariśvā | mahiṣām ° ° ° z 6 z antarhitā nadyāḥ syandamānā antarhitā oṣadhīṣ puṣpīṇr me | mahiṣām ° ° ° z 7 z antarhitās paśavaṣ kakṣā me antarhitam me vayo yat patatri | mahiṣām ° ° ° z 8 z antarhitā ma iṣavo vrāhmaṇānām antarhitā vanaspatayo †myalā | mahiṣām ° ° ° z 9 z antarhitā devatalpāṣ puro me 'ntarhitā jagatīs chāndaśā me | mahiṣām ° ° ° z 10 z antarhitā agnayo dhr̥ṣṇyā me antarhitā ṛtava ārtavā me | mahiṣām ° ° ° z 11 z antarhitā samudrā dvādaśā me 'ntarhitā uṣasī tārakā me | mahiṣām ° ° ° z 12 z antarhitā me pradiśās catasro antarhitam bhūtam havyam ca deyam | mahiṣām rādhye 'vacara eṣaḥ pratyag enām pratisareṇa hanmi z 13 z 12 z

It seems reasonably sure that the arrangement with refrain is

correct: the d pāda appears Ś 4. 40. 1d-8d. The emendation of the first pāda of the refrain seems possible but more can hardly be said. At the end of 9b we might read 'mlāh.

13

[f153a18] hanmi te haṁ kṛtaṁ havir ye me ghoram acikṛtaḥ |
a- [19] pāṁcyo tāu ubhāu bāhū apīśyāśyāsyam | api niśyāsi te bāhū
api nihyā- [f153b] myasyāśyāsyam | agner devasya manyamānā tena
te varṣam havir yome ghomaram adikṛtaḥ z u- [2] dītaś śatayo-
janam indro vartayate ratham sāyakam kṣuravantaṁ mānim aher
jātā- [3] nī jambhaya z dr̥dhā śentyāyam hatā udara sarpiṇāḥ
praśchasi dveṣṭrāya- [4] ntaś svāpīṇdam adan yuva z pāpaka
pāparūpaka kim me sakḥāyam ā turā | [5] namāmi paśyāga rapaḥ
yasyoṣadhayaś prasarpathāṅgam aṅgam paruṣas paru | tasmā-
[6] d yakṣmām vi bādhasvam ugró madhyamaśir iva z anyā vo
anyām avatv anyānyāsyā [7] upāvataḥ z oṣadhayaś saṁvidhānā
idām me pratīrṭā vacaḥ āvapā- [8] tantir avidam devā oṣadhayaś
pari | yām jivām aśnavāmahi na sā riśyāti [9] pāuruṣaḥ z yā
oṣadhayaś somarājñī dvīś śata rakṣaṇāḥ vṛhaspā- [10] tiprasūtās
tā no mūñcantv aṇhasaḥ z jīvalām naghāriṣām ā te bādhnāmy o-
[11] ṣadhim | vyā tvāyur apāharād apa rakṣāṁsi catayā zz zz
[12] ity atharvaṇi trayodaśā kāṇḍa prathamō nuvākaḥ z z

Read: hanmi te haṁ kṛtaṁ havir yo me ghoram acikṛtaḥ |
apāñcāu ta ubhāu bāhū api nahyāmy āsyam z 1 z api nahyāmi te
bāhū api nahyāmy āsyam | agner devasya manyunā tena te
'vadhiṣam havir yo me ghoram acikṛtaḥ z 2 z uditāś śatayojanam
indro vartayate ratham | sāyakam kṣuravantaṁ mānim aher
jātāni jambhayat z 3 z dr̥dhā śayanti ya āyan hatā udare sarpiṇāḥ |
praśchasi d dveṣṭrāyantas svāpīṇdam ādan yuva z 4 z pāpaka pāpa-
rūpaka kim me sakḥāyam ā tudaḥ | namāmi śacyāgatam * * * *
rapaḥ z 5 z yasyāuṣadhayaś prasarpathāṅgam-aṅgam paruṣ-paruḥ |
tasmād yakṣmām vi bādhadhavam ugro madhyamaśir iva z 6 z anyā
vo anyām avatv anyānyāsyā upāvata | oṣadhayaś saṁvidhānā idām
me pratirātā vacaḥ z 7 z avapatantir avidan diva oṣadhayaś pari |
yam jivam aśnavāmahi na sa riśyāti pūruṣaḥ z 8 z yā oṣadhayaś
somarājñīr bahvīś śatavicakṣaṇāḥ | vṛhaspatiprasūtās tā no mūñ-
cantv aṇhasaḥ z 9 z jīvalām naghāriṣām ā te bādhnāmy oṣadhim |
yā tvāyur upāharād apa rakṣāṁsi cātayāt z 10 z 13 z

Most of the stanzas which make up this hymn are found else-

where: stt 1 and 2 in TB 2. 4. 2. 2 and 3 (cf. Ś 7. 70. 4 and 5); st 5bc in Ppp 1. 44. 2bc; stt 6-9 in RV 10. 97. 12, 14, 17, 18ab and 15cd; st 10 in PrāṇāgU 1.

St 3. All of pāda c seems uncertain.

St 5. In pāda d there is surely an omission; RV 10. 97. 10d yat kim ca tanvo rapaḥ would fit tolerably well.

St 6. With variants this appears in Ś 4. 9. 4, Ppp 8. 3. 11 and 9. 9. 2.

St 7. In pāda d RV has prāvātā.

St 8. In pāda a RV has avadan.

St 10. In pāda c PrāṇāgU has yā ta āyur upaharād.

Immediately following this hymn in the ms we find the material which has already been edited as parts of hymns one and two in Book Twelve, and so it is not considered here: see JAOS 46. 34.

14

[f154b5] *kim indrasya parihi-* [6] *taṁ kim agneḥ kim viṣṇoḥ*
tvaṣṭur varunasya vāsaḥ vṛhaspater uta somasya rājñāḥ [7] *kim*
vāsānā maruto varṣantu z

In pāda d vāsānā seems probable; read varṣanti.

dhāto rudrasya kim vāyoḥ vājinā vaji- [8] *naṁ mahat. | kim*
pūṣā vrahmanaspatir viśve devāḥ ca bibhrati z

In pāda a read dhātū, in b vājinām vṛjanām (or possibly vrajanām).

kim devā [9] *devānām paridhānam samānam yassin esām*
sāmnāḥ sambabhūva kva rātrī ni [10] *viśate kvāha kvedam abhram*
bhavati yat sameti veti ca z

In pāda a delete "devā" at end of line 9, in b read yasminn and probably samanām; in c rātrī and kvāhaḥ, in d vyeti.

katamenāpo divam u- [11] *d vahanti kasya tadann eneti nena-*
netām vātasya tvā vidyatāstanayann urapām [12] *prśchāmy evā*
ny agne z

In pāda b I can suggest nothing plausible: in c read vidyuto astanayann, and perhaps kva for tvā; in d the first word should probably be something like tanūpām; read prśchāmy.

prśchāmi tvā prṣatiyām rohiṇīm ca vatsam prśchā- [13] *mi tvā*

*prṣatiyaṁ rohinīm ca vatsaṁ prṣchāmi sahamātaraṁtā indraṁ tvā
ni* [14] *prṣchāmi sākṣāt sabhānām ca sabhāpatim. z*

In pāda a read *prṣchāmi* and *prṣatiṁ*, in b *prṣchāmi* and °*mātaraṁ* te followed by colon: in c *prṣchāmi*. This is stanza 5.

ko vayasām adadhām nāmā- [15] *ni kaṣ paśūnām kaḥ sarpāṇām
devajanā yāsaṁ ko sya jantor a-* [16] *yad ā vrūhi naṣ that. z*

In pāda a read *adadhān*; in c *ya āsaṁ* *kasya* might be possible, but it would be more symmetrical if we read *devajanānām ya āsaṁ ko* 'dadhād; in d I do not believe *ayad* can stand and so cannot make out the first part of the pāda; at the end of d read *tat*.

kati rohā svar ā rohayanty eti rohito devam ā ru- [17] *roha
rāṣṭrabhṛtaḥ kṣattrabhṛto vasubhṛto vasudīnavo vasūyavaḥ z*

In pāda a we may read *rohās*, and *rohayanti*, in b probably *yebhi* and *divam*; the rest seems hardly metrical; read *kṣatra*° and *vasūyavaḥ*; for *vasudīnavo* I can suggest nothing.

kaś cat tavā vi [18] *kramate mahitvā ko rakṣantu ka vo pra-
sādam. puruṣaṁ tvā ni prṣchāmi* [19] *sākṣaṁ mṛtyor aṅgāni kati
tāni vetthah*

In pāda a read *cit tāvān* and *krāmate*; in b possibly *rakṣati ko vā*, but it appears that two syllables have been lost from this pāda and so we might beter think of something like *ko vadati prasādam*. In c read *prṣchāmi sākṣān*, in d *aṅgāni* and *vetthā*.

ahaṁṣi carukāś carṣa- [20] *nīnām indro vajra mahinā spar-
dhamānaḥ yena vṛtraṁ maghavā* [f155a] ****ve taṁ na pra vrūhy
ad idaṁ praveṣa*

In the first two words of pāda a perhaps are concealed a form of *han* and a derivative of *tar* (e. g. *taruṣa*) or *varyaḥ kaś*; in b read *vajraṁ*; in c *vṛtraṁ*, *saṁ pipiṣe*; the lacuna in c is due to peeling of the bark which has deleted the first letters of the first eight lines of f155a. For d read *tan naḥ pra vrūhi yad idaṁ pravettha*.

kaḥ parvatānām aridhā nāmāni ko vanaspa- [2] **inām adadhā
coṣadhīnām. z prṣchāmi tvā bhuvanasya nābhīm śām tvā prṣchā-*
[3] *m* katamāni sākṣāt. z*

In pāda a read *adadhān*, for b *ko vanaspatīnām adadhāc cāuṣa-
dhīnām*: in c *prṣchāmi*, in d *śām tvā*, or possibly *śāmtvā prṣchāmi*. This is stanza 10.

devatalpā devakoṣā kveha tām na pra vrūhy ad i- [4]*** *praveṭṭha | prścāmi tvā gargara kiṁ to yebhyo agnir havyaṁ vahatu prajānan.* z [5] **hataṁ martyir amṛto martyebhyaḥ z*

In pāda a read °koṣaḥ, for b read as st 9d: in c prcchāmi and kiṁ tebhya, in d vahati: in e probably āhutaṁ martyāir.

svapnenekas tapasā sahity aṅgani grhnān pu- [6] ***ṣasya cakṣuḥ sa prātar ati tapasā punas saḥajyotir iti kva sṛjeti |*

In pāda a read svapnenāikas and sāsaḥity, in b aṅgāni and puruṣasya: in c read eti, in d saḥajyotir eti: for the rest I would suggest kva sarjayati, but the phrase seems somewhat out of place here.

[7]***tapati madhupatiṁ madhuprṣā madhupatiṁ devās tvam sarvaṁ prścāmy ahūtāda-* [8] ***a ta kati |*

In pāda a we read vratapatiṁ, in b madhupruṣaṁ or madhupraṁ: for cd possibly devāns tvām sarvān prcchāmy ahūtādaś ca te kati.

ko antarikṣāt pratipaścatāide yasmād agra indriyaṁ sambabhūva | [9] *mahat sada kasmād abhayaṁ vi bhāhi kasye kutasyāndyāsra kvālohitam* [10] *parāpatata kveha |*

In pāda a we might read pratipaśyata idaṁ, in c sadaḥ; it looks as if kasye kutasyāndyāsra represented a fourth pāda, but I can make nothing out of it; the rest would be a good pāda although I have doubts about kvālohitam.

ittham eke pra vrajanti ittham eke dakṣiṇāḥ pratyāñco [11] *dañca prāñco bhi vṛñjaty eke teṣāṁ sarveṣāṁ iha saṅgatiḥ sākaṁ*

In pādas ab I would read eke 'rvāñcaḥ pra vrajantītttham, in b pratyāñcaḥ (before colon): in c udāñcaḥ and vṛñjanty. This is stanza 15, and it seems to me to be the last stanza of the hymn: some seven lines of brāhmaṇa-like material follow in the ms, as given immediately below.

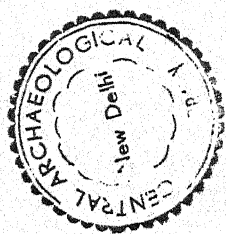
sa eko bhū- [12] *tis carati prajānan.* | *marīcar āsīt sāmanasas samabhavat.* z z [13] *sā prārvita sā garbham āhattā z sa garbho vardhatu sa vṛddho vṛvij jāyā-* [14] *yati z tasyāi prajāpatiḥ juho svadhiṣṭhānād eti svadhicaranāc ceti z* [15] *prajāpati samrje kapāle vijihātān māsāṁ mattvā patiṁ māha-* [16] *ntam lokam abhipatyamāne | so jā ṛtasya jātasya dyāvāprthivī pārśvaya-* [17] *stām samudro kuṁkṣi sūryācandramasāv akṣāu virāt chirāḥ tasmāj jātās sa-* [18] *rve pāpmāno vijayante ya evaṁ veda zz zz ity*

atharvanikapāi- [19] ppalādaya sākḥāyām trayodaśaṣ kāṇḍas
samāptaḥ zz zz

Perhaps the following is a possible edition of the preceding:
sa eko bhūtiṁ carati prajānan | marīcir āsīt sā manasas sam
abhavat z sā prārdhita sā garbham ādhatta | sa garbho vardhatu
sa vṛddho 'vraṇij jāyāiti z tasyāi prajāpatir juhōti svādhiṣṭhānād
eti svādhicaranāc cāiti z prajāpatis sarje kapāle †vijihātān māsām†
matvā patiṁ mahāntām lokam abhipatyamānaḥ z so jā ṛtasya
jātasya dyāvāpṛthivī pārśve astām samudrāu kuṣī sūryacandra-
masāv akṣyāu virāṭ chirah | tasmāj jātās sarve pāpmāno vi jayante
ya evaṁ veda z z

ity atharvanikapāippalādāyās sākḥāyām trayodaśaṣ kāṇḍas samā-
ptaḥ zz zz

NOTE. I have just recently had access to a ms of the AVPāipp which is described on pages 276-7 of *Government Collections of Manuscripts, Deccan College, Poona*, published by the Government of Bombay 1916. It gives no significant or valuable variants, but in a few places it has letters which have been lost from the birch bark by peeling. E. g. in 14.9c it has sarī pive, and in 14.13a it has vratapati.



THE KASHMIRIAN ATHARVA VEDA, BOOK FIFTEEN
EDITED WITH CRITICAL NOTES

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Introduction

THE FIFTEENTH BOOK of the Pāippalāda is now presented, edited in the manner of previous books and with the less than complete success to which it seems we must resign ourselves. Hopes for new manuscript material were raised a few years ago but the hopes were dashed and we have really only the one manuscript (i. e. the birch-bark), with all its faults, from which to construct a text.

This fifteenth book is the last of the comparatively short books, and seems to stand at the end of the first large section of the saṁhitā. The next books are long.

Of the ms.—This fifteenth book in the Kashmir ms. begins f158b6 and ends f166a7, seven and one-half folios. The pages have 19 or 20 lines of script, and the folios are in very good condition; there is a small chipped spot in f162b11, and a break at a lower corner of f163 causes a slight lacuna on each page of that folio. Corrections are few and unimportant except that on f162a two pādas are written in the right margin with place of insertion indicated.

Again in this book as in Book 12 (see *JAOS* 46.34) we have a block of material misplaced, on f160b; it begins with the second syllable of line 4 and ends in the first half of line 14, and it is indicated by brackets which stand above the line at the beginning and at the end of the block. The material set off by the brackets should stand between the fourth and fifth syllables of f161a5. This seems to be a case of a folio in some antecedent ms getting reversed so that the second side of it was copied before the first side.

A ms in Bombay.—Early in 1926 I was informed that there is a manuscript of the AVPāipp in the library of the Bombay Branch of the Royal Asiatic Society. Having received a small grant of money from the American Council of Learned Societies I was able to get a photozinc copy of this manuscript in September 1929, and I have compared its readings with those of the birch-bark in this

book, and in some other books also: the few readings which are somewhat interesting have been mentioned, but most of the variants from the birch-bark are obviously due to misreading of the śāradā script. At present writing the manuscript seems to me to be an immediate copy of the birch-bark ms., and its principal value to be in supplying lacunae, which it does however only to a slight extent. It is written in devanāgarī, Kashmir style, and is dated saṃvat 1925 (= A. D. 1867). To refer to this manuscript I use "Bm"; in quoting its variants references are necessarily to the line of the birch-bark manuscript.

Punctuation, numbers, etc.—Marks of punctuation are more frequent than in many of the previous books, and numbering of hymns and stanzas is much more frequent: the single bar to mark the end of a first hemistich appears in considerably more than one-third of the stanzas. The ends of 16 hymns are indicated by the correct number, and the ends of the other 7 hymns are evident for one reason or another. In 6 hymns the stanzas are all correctly numbered, in 8 others the errors are slight. The end of each of the first four anuvākas is indicated by a proper colophon, but at the end of the fifth is only the general colophon for the closing of the book. The first and last anuvākas have 4 hymns each, the others 5 hymns each. Accents are marked only on one word, tanvā in f161a8.

Extent of the book.—This book as edited has 23 hymns in its 5 anuvākas; the ms. so clearly separates and numbers the hymns that it did not seem possible to disregard its arrangement, although there is no good reason for dividing the material composing hymns 7-9, or hymns 13 and 14, or hymns 16 and 17. That the stanza norm is 10 is indicated by the following table:

1 hymn	has	6 stanzas	=	6
3 hymns	have	8 stanzas each	=	24
4 "	"	9 "	"	= 36
11 "	"	10 "	"	= 110
2 "	"	11 "	"	= 22
1 hymn	has	12 "	"	= 12
1 "	"	13 "	"	= 13
<hr/>				<hr/>
23				223

New and old material.—Thirteen hymns may be called new though some are combinations of materials found elsewhere; there are 98 essentially new stanzas; there are just about 350 new pādas. Forty stanzas are not metrical. Appearing in whole or in considerable part are Ś 2. 13, 28, 29; 5. 24; 6. 125, 126; 7. 51; 11. 6; 19. 24, 44, 45; RV 2. 33; 6. 47, 75. The first and second hymns appear in several Yajur Veda collections.

ATHARVAVEDA PĀIPPALĀDĀ-ŚĀKHĀ BOOK FIFTEEN

1

(TS. 4. 4. 12, etc.)

[f158b6] oṃ namo gaṇeśāya z oṃ namo jvālā-[7] bhagavatyaīh oṃ
namas tilottamāyāi z oṃ atha pañcadaśo dyāyaṃ likhyate zz zz [8]
oṃ samyar digbhyaṣ pavate saṁstavyaṃ madhoraḥo mādhanas pātū
asmān. | agnir devo duṣṭarī-[9] dur itābhya idam kṣattraṃ rakṣatu
pātū asmān.¹ rathantaraṃ sāmabhiṣ pātū a-[10] smān gāyattrena
śchandasā viśvarūpam. dvādaśā iṣṭhaya stomo ahnām samu-[11] dro
vācyā tam ojaṣ pipantu z 2 z ugrā diśām abhībḥvūtir vayodhās śuciś
śu-[12] kre ahny ojaṣe indrādhipatiḥ pipṛtād ute no mahat kṣattraṃ
viśvato dhārayedam. [13] z 3 z vrhad rāṣṭraṃ kṣatrabhṛd vr̥vṛṣṇis
triṣṭubhāujas sukr̥tam ugravīraṃ indra sto-[14] māiḥ pañcadaśena
varca idam vātena sagareṇa rakṣatu z 4 z prācī diśām [15] saha
diśām sahasvatī viśve devāṣ prāvṛṣahṇām svarvatī idam kṣattraṃ
duṣṭarama-[16] m astv oja nādhr̥ṣyaṃ sahasvaṃ sahasvatī z 5 z
vāirūpe sāmān iha taś chakeyaṃ [17] jagatyetu vr̥kṣā veśayāmi |
viśve devās saptadaśena varca idam kṣettraṃ sa-[18] līlāvataṃ
ugram. z 6 z dhartrī diśām kṣattraṃ idam dadhartu upastvāsānām
[19] mittravad astv ojaḥ mittrāvaruṇā śaradāhnā jigarbhū asmāi
kṣattrāni [20] mahi śarma yaśchatam. z 7 z vāirūje sāmāny adhi
me manīśānuṣṭubhā sa-[f159a] mbhṛtaṃ viryaṃ saḥ | idam kṣattraṃ
mittravadānv oja mittrāvaruṇā rakṣatum ādhipatyē z 8 z [2] sam-
rād diśām sahasamni sahasvaty ṛtur hemanto viśnayā naṣ pipantu |
oṣajātām [3] vr̥hati tu śakvarīmaṃ yajñam amṛtān no ghṛtāci z 9 z
svarvatī sudughā na [4] payasvatī diśām devy avatu no ghṛtāci
tvam gopāḥ puraetota paścād vr̥haspate [5] yāmyām yugdhi vācam
z 10 z kāṇḍāḥ 1 z

For the invocation read: oṃ namo gaṇeśāya z oṃ namo jvalābhagavatyaī z oṃ namas tilottamāyaī z oṃ atha pañcadaśo 'dhyāyo likhyate zz zz

Read: samyañ digbhyaṣ pavate saṁstavyaṁ madho rajo mādha-vaṣ pātv asmān | agnir devo duṣṭaritur adabhya idam kṣatram rakṣatu pātv asmān z 1 z ratham̐taraṁ sāmabhiṣ pātv asmān gāya-treṇa chandasā viśvarūpam | dvādaśānām viṣṭhayā stomo ahnām samudro vyaca idam ojaṣ pipartu z 2 z ugrā diśām abhibhūtir vayodhās śuciś śukre ahany ojase | indrādhipatiḥ pipṛtād uto no mahat kṣatram viśvato dhārayedam z 3 z vṛhad rāṣtram kṣatrabhṛd vṛddhaviṣṇyaṁ triṣṭubhāujas sukṛtam ugravīram | indras stomāiḥ pañcadaśena varca idam vātena sagareṇa rakṣatu z 4 z prācī diśām sahā diśām sahasvatī viśve devāṣ prāvṛṣāhnām svarvatī | idam kṣatram duṣṭaram astv ojo 'nādhṛṣyaṁ sahasyaṁ sahasvat z 5 z vāirūpe sāmān iha tac chakeyaṁ jagatyāitam vikṣv ā veśayāmi | viśve devāṣ saptadaśena varca idam kṣatram salilavātām ugram z 6 z dhartrī diśām kṣatram idam dadhartūpasthāsānām mitravād astv ojaḥ | mitrāvaruṇā śaradāhnā jigatnū asmāi kṣatrāṇi mahi śarma yaccha-tam z 7 z vāirāje sāmān adhi me manīṣānuṣṭubhā sambhṛtaṁ vīr-yaṁ sahaḥ | idam kṣatram mitravād dānvojo mitrāvaruṇā rakṣatam ādhipatyē z 8 z samrād diśām sahasāmnī sahasvaty ṛtur hemanto viṣṭhayā naṣ pipartu | oṣajātā vṛhatī tu śakvarīmaṁ yajñam avatu no ghṛtācī z 9 z svarvatī sudughā naḥ payasvatī diśām devy avatu no ghṛtācī | tvaṁ gopāḥ puraetota paścād vṛhaspate yāmyām yuṅgdhi vācam z 10 z 1 z

These stanzas appear also MS. 3. 16. 4; KS. 22. 14; AŚ. 4. 12. 2. A few variants, and some other matters are noticed.

St 1 The other texts have samid diśām āśayā naḥ svarvit, with slight variants, as pāda a. The samyaṁ of our ms might easily be a mistake for samid, but the correction above seems possible. In b TS has madhor ato which may be intended here.

St 2 There is no exact verbal parallel for pāda b. In c the others have trivṛṇ no viṣṭhayā, except that KS omits no. In d the others have vāta for vyaca: our ms gives some warrant for reading the same.

St 3 KS with ojasye is nearest to our ms: TS with ojasinā gives the best reading.

St 5 In the latter part of pāda a the others have sahasāśa yaśasvatī.

St 6 Our text agrees now with one and now with another of the four parallel texts.

St 9 Pāda c begins avasyuvātā in the others.

2

(TS 4. 4. 12, etc.)

[f159a5] stomāikaviñše bhuvanasya pattri vi-[6]śvadvāte abhi no grñhi | ghṛtavatī savitrādhitye payasvatī rantir āśā no [7] astu z 1 z ūrdhvā diśām rantir āśāuśadhīnām saṁvatsareṇa savitā no ahnām. [8] revat sāmnam pañktiś chandasām ajātaśattrus syonā no astu z 2 z viṣkambho divo dharu-[9]naṣ prthivya asyesānā jagato viṣṇupatnī viśvavyacā ṛṣayanti sahoḥbhīḥ [10] syono astv aditer upasthe z 3 z dhruvā diśām viṣṇupatnagnorāsyēsānā saha-[11]so yā manotā vṛhaspatir maruto syota vāyuh saṁdhvānā vātā api naṣ krno-[12]tu z 4 z yo naṣ pitā janitā yo vidhartā yo naṣ svato abhy ā saj jajāna | [13] sa āśiṣā dravinam iśchamānaṣ prathamā sa no vara ā viveśa z 5 z abhy ā va-[14]rtasva prthivi yajñena payasā saha | apām sa te agnir iṣato vi rohatu z 6 z [15] yad agne candram yat pūtam yaś chukram yaś ca yajñīyam tad devebhyo bharāmāsi z 7 z [16] iṣam ūrjam ābhṛtā yajñasya yonā mahiṣasva dhāman | ā no goṣu viśatv ā pra-[17]jāyām jahāmi sedhim ajarām amīvām z 8 z kā 2 z

In line 15 the ms corrects (prthi)vi to °vi.

Read: stomāikaviñše bhuvanasya patni vivasvadvāte abhi no grñhi | ghṛtavatī savitrādhitye payasvatī rantir āśā no astu z 1 z ūrdhvā diśām rantir āśāuśadhīnām saṁvatsareṇa savitā no ahnām | revat sāmnam pañktiś ca chandasām ajātaśattrus syonā no astu z 2 z viṣkambho divo dharuṇaṣ prthivya asyesānā jagato viṣṇupatnī | viśvavyacā ṛṣayanti sahoḥbhīḥ syonā no astv aditer upasthe z 3 z dhruvā diśām viṣṇupatny aghorāsyēsānā sahaso yā manotā | vṛhaspatir mātariśvota vāyuh saṁdhvānā vātā abhi no grñantu z 4 z yo naṣ pitā janitā yo vidhartā yo naṣ sato abhy ā saj jajāna | sa āśiṣā dravinam icchamānaṣ prathamā sa no 'varān ā viveśa z 5 z abhy ā vartasva prthivi yajñena payasā saha | vapām te agnir iṣito 'va rohatu z 6 z yad agne candram yat pūtam yac chukram yac ca yajñīyam | tad devebhyo bharāmāsi z 7 z iṣam ūrjam ābhṛtā yajñasya yonā mahiṣasya dhāman | ā no goṣu viśatv ā prajāyām jahāmi sedim ajarām amīvām z 8 z kā 2 z

The first four stanzas appear in the several texts in connection

with the preceding hymn; the last four appear elsewhere in TS, MS, and KS, and also in VS.

St 1 In pāda a TS, MS, and AŚ have stomatrasyaśtriṇśe, MS stomas tra°. In pāda c TS and AŚ have savitar, MS and KS savitur; our emendation seems about as good.

St 2 For pāda c the others have revat sāmāticchandā u chandaḥ.

St 4 The only possibility here seems to be to read with the other texts.

St 8 Our corrupt text varies from the others: we might read iṣam ūrjam ābhṛtam ādāde for pāda a.

3

(Ś 19. 44.)

[f159a17] āyuso si pratara-[18]ṇam vipram bhejam ucyase |
yadāñjani bhram śamītate aśinām yo bhavam kṛtam. 1 z [19] yo
harimā jāyāmyo űgabhedo viśalyakāḥ | sarvaṁ te yakṣmam aṅge-
bhyo bahir nir ha-[159b]rhantv āñjanam z 2 z āñjanam pṛthivyām
jātam bhadraṁ puruṣajīvanam | kṛṇotut pramāhi-[2]kaṁ ratha-
jūtam anākam. z 3 z prāṇa prāṇam trāyasva asavo savemṛla nirṛte
ni-[3]rṛtyā naḥ pāśebhyo muñca z 4 z sindhor garbho si vidyutām
puṣpaṁ vātaṣ prāṇa sūrya-[4]ś cakṣur divas payaḥ devāñjani
trīkakuda pari mā pāhi viśvataḥ | na tvā caranty o-[5]ṣadhayo
bāhyāṣ parvatyā uta z 5 z vīram madhyaṁ avāsrjad rakṣohūmāva-
cāta-[6]naṁ | amāva sarvāś cātayaṁ nāśayatapivā hitā z 6 z bahv
idaṁ rājan va-[7]ruṇāntam āha puruṣaḥ tasmāt sahasravīrya
muñca naṣ pary anhasaḥ z 8 z [8] yad āpo ghnyā yati varuṇena
yad ūcima | tasmāt sahasravīrya muñca naṣ pary anha-[9]saḥ z 9 z
māttraś ca tvā varuṇaś cānu prāidū jana | tū tyānakatya dūram
bhogāya pu-[10]nar ohatu z 10 z kāṇḍaḥ 3 z

Read: āyuso 'si prataraṇam vipram bheṣajam ucyase | yad āñjana
tvam śamītate †aśinām yo† 'bhayaṁ kṛtam z 1 z yo harimā jāyāmyo
'ūgabhedo viśalyakāḥ | sarvaṁ te yakṣmam aṅgebhyo bahir nirhantv
āñjanam z 2 z āñjanam pṛthivyām jātam bhadraṁ puruṣajīvanam |
kṛṇotv apramāyukaṁ rathajūtam anāgasam z 3 z prāṇa prāṇam
trāyasvāso 'save mṛḍa | nirṛte nirṛtyā naḥ pāśebhyo muñca z 4 z
sindhor garbho 'si vidyutām puṣpaṁ vātaṣ prāṇas sūryaś cakṣur
divas payaḥ z 5 z devāñjana trīkakuda pari mā pāhi viśvataḥ |
na tvā caranty oṣadhayo bāhyāṣ parvatyā uta z 6 z vīdam madhyam

avāsṛjad rakṣohāmīvacātanam | amīvāḥ sarvās cātayan nāśayad
abhibhā itaḥ z 7 z bahv idam rājan varuṇāntam āha puruṣaḥ |
tasmāt sahasravīrya muñca naṣ pary añhasaḥ z 8 z yad āpo 'ghnyā
iti varuṇena yaḍ ūcima | tasmāt sahasravīrya muñca naṣ pary
añhasaḥ z 9 z mitras ca tvā varuṇas cānu preyatur āñjana | tāu
tvānugatya dūram bhogāya punar ohatuḥ z 10 z kāṇḍaḥ 3 z

This hymn appears only here and in Ś; the readings given by the Ś mss and commentators indicate that this is one of the hymns of Ś 19 which were taken from Pāipp. The text offered here is not very good, but I regard it as better than the Ś text in the Roth-Whitney edition.

St 1 In pāda b vipram should be kept, as mss and commentators indicate: SPP gives it. In c śamtāte should be kept, and in d it may be doubted whether śam āpo is correct.

St 6 In pāda c Ś has taranty; if we understand ā + car the reading here seems as good.

St 9 In pāda b varuṇena seems possible but it might easily be a wrong writing for varuṇeti as in Ś.

St 10 In pāda d the reading should certainly be ohatuḥ or ūhatuḥ.

4

(Ś 19. 45.)

[f159b10] ṛṇād ṛṇam iva saṁnaya kṛtyām kṛtyākṛto gr-[11] haṁ |
cakṣurmantrasya durhāndaḥ prṣṭir apa dṛṇāñjanam. z 1 z yad
asmā-[12] su duṣvapnyam yaḍ goṣu yaś ca no grhe | mām agatyasya
durhānda-[13] ś priya prati muñcatām z 2 z apām ūrjojaso vāvṛ-
dhānam agner jātam adhi [14] jātavedasaḥ | caturviram parvataṁ
yaḍ āñjanam diśaṣ pradīśaṣ kraduv īśchavās te [15] z 3 z catur-
viram vadhyatām yajante sarvā diśo bhayās te bhavantu | dhruvas
tiṣṭhāsi [16] saviteva vāri imā diśo bhriyantu te balim. z 4 z
ākṣakan maṇim ekaṁ [17] kṛṇuṣva śvāsīkena pavikam eśām
caturṛtebhyaś caturbhyaḥ grāhyā bandhebhyaś pari pā-[18] tv asmān.
z 5 z agnir mā agnināvatu prānāyāpānāyāyuse varcase | [19] ojase
tejase svastaye subhūtaye svāhā z 6 z indro mā indreṇāvatu prā-
[20] nāyāpānāyāyuse varcasa ojase tejase svastaye prabhūtaye svāhā
z 7 z [f160a] somo mā somyenāvatu prānāyāpānāyāyuse varcase
ojase tejase svastaye [2] prabhūtaye svāhā z 8 z bhago mā bhage-
nāvatu | prānāyāpānāyāyuse varca-[3] sa ojase tejase svastaye su-

*bhūtaye svāhā z 9 z maruto mā gaṇāir a-[4]vantu prāṇāyāpānā-
yāyuse varcasa ojase svastaye suprabhūtaye svāhā [5] z 10 zz zz
ity atharvaṇikapāippalādāyās śākhāyām pañcadaśa-[6]ś kāṇḍaś
prathamānuvākaḥ z z*

Above (°rte)bhyaś in f159b17 is a correction which looks like °dā; in this place Bm has caturdr̥tebhyaś: in the prose part Bm has svabhūtaye twice for subhū° and also has svaprabhūtaye instead of suprabhūtaye. In its colophon kāṇḍaḥ has been changed to kāṇḍe.

Read: ṛṇād ṛṇam iva saṁ naya kṛtyām kṛtyākṛto gr̥ham | ca-
kṣurmantrasya durhārdaḥ pṛstīr apa dr̥ṇāñjana z 1 z yad asmāsu
duṣvapnyām yad goṣu yac ca no gr̥he | mām āgatasya durhārdaś
priyaś prati muñcatām z 2 z apām ūrja ojaso vāvṛdhānam agner
jātam adhi jātavedasaḥ | caturvīraṁ parvatyaṁ yad āñjanam diśaś
pradiśaś karad icchavās te z 3 z caturvīraṁ badhyata āñjanam te
sarvā diśo °bhayaś te bhavantu | dhruvas tiṣṭhāsi saviteva vārya imā
diśo °bhi haryantu te balim z 4 z āṅkṣvāikaṁ maṇim ekaṁ kṛṇuṣva
śvasāikena pibāikam eṣām | caturvīraṁ nirr̥tebhyaś caturbhyo
grāhyā bandhebhyaś pari pātv asmān z 5 z agnir māgnināvatu
prāṇāyāpānāyāyuse varcase | ojase tejase svastaye subhūtaye svāhā
z 6 z indro mendenāvatu prāṇā° ° ° ° prabhūtaye
svāhā z 7 z somo mā somenāvatu prāṇā° ° ° ° pra-
bhūtaye svāhā z 8 z bhago mā bhagenāvatu prāṇā° ° ° °
subhūtaye svāhā z 9 z maruto mā gaṇāir avantu prāṇāyāpānā-
yāyuse varcase | ojase tejase svastaye suprabhūtaye svāhā z 10 z
4 z ity atharvaṇikapāippalādāyās śākhāyām pañcadaśe kāṇḍe
prathamānuvākaḥ z z

This hymn seems to have been taken into Ś from Pāipp along with the preceding hymn: they stand together in both collections. The difficulties in the Ś text seem for the most part to go back to the Pāipp text, and from the Ś mss and commentaries we get little help in solving the difficulties.

St 1 In pāda d Ś has api śṛṇā°: we may accept dr̥ṇa just as readily as śṛṇa.

St 2 The emendation in Pāipp pāda c gives a fair reading: but the reading of the Pāipp ms may be later than that of Ś mss. In d apriyas seems almost necessary yet I venture to keep priyas and translate "let a friendly one put (that) upon the hostile one etc." Lanman's restoration in Whitney's Translation is attractive.

St 4 In pādas c d vārīmā could stand but probably vārya imā is correct. If haryantu is not acceptable harantu as in Ś should be read.

St 5 In pāda b Ś has snāhy ekena.

Stt 6-9 The readings māgninā°, mendrenā°, mā somena, have a symmetry which is attractive: but possibly the second two are suspicious for that reason.

5

[f160a6] āyurdā deva jarasaṁ vṛṇāno ghr-[7]tapratīko ghr̥ta-
pr̥sthāu agne | ghr̥taṁ pibann amṛtaṁ cāru gavyaṁ piteva putraṁ
jara-[8]se nayemaṁ z 1 z āyur asmāi dehi jātavedaṣ prajāṁ tvaṣṭur
adhinidhehy ojaḥ z [9] rāyas poṣaṁ savitar ā suvāsmāi śataṁ
jīvātu śaradas tavāyam. z 2 z ima-[10]m agna āyuṣe varcase dhā
priyo reto varuṇa mittra rājan. mātēvāsmā a-[11]dite śarma yaścha
viśve devā jaradaṣṭir yathāsat. z 3 z agniṣ tvāyus̥ prata-[12]raṁ
kr̥notu somas te puṣṭim̐ pratiraṁ dadhātu z 4 z revatī tvā vyakṣa-
naṁ kṛtti-[13]kā cakrutus tvā abhisas tvā abhisas tvā vy atanyatu |
dhiyo vayann avā gnā ā-[14]yurvantaṁ z 5 z sahasram antā abhito
radantāṣītir madhyam abha yantu nārīḥ [15] devī devāya paride
savitre mahat tad āsām aghavan mahitvam. z 6 z [16] imam āsmā-
nam ā tiṣṭhāśmeva tvam sthīro bhava pramṛṇīhi durasyatu sahasva
[17] prtanāyataḥ z 7 z yena devaṁ savitāraṁ pari devā di yāpayan. |
te-[18]nemaṁ vrahmaṇaspate pari rāṣṭrāya dattanaḥ z 8 z paremaṁ
somam āyuṣe [19] mahe śrotrāya dhattanaḥ athāinaṁ jarase naya
jyok śrotre dhi jāgarat. z 9 z [20] kāṇḍaḥ 1 z

Read: āyurdā deva jarasaṁ vṛṇāno ghr̥tapratīko ghr̥tapr̥sthāu agne
| ghr̥taṁ pibann amṛtaṁ cāru gavyaṁ piteva putraṁ jarase naye-
mam z 1 z āyur asmāi dehi jātavedaṣ prajāṁ tvaṣṭur adhinidhehy
ojaḥ | rāyas poṣaṁ savitar ā suvāsmāi śataṁ jīvati śaradas tavāyam
z 2 z imam agna āyuṣe varcase dhāḥ priyaṁ reto varuṇa mitra
rājan | mātēvāsmā adite śarma yaccha viśve devā jaradaṣṭir yathāsat
z 3 z agniṣ ta āyus̥ pratarāṁ kr̥notu somas te puṣṭim̐ pratarāṁ
dadhātu z 4 z revatī tvā vyakṣnaṁ kṛttikāś cakṛtaṁ tvā | abhisastyā
vy atanvata dhiyo 'vayann avā gnā ayuvanta z 5 z sahasram antān
abhito 'dadantāṣītir madhyam abhi yantu nārīḥ | devī devāya
paridhī savitre mahat tad āsām abhavan mahitvam z 6 z imam
āsmānam ā tiṣṭhāśmeva tvam sthīro bhava | pramṛṇīhi durasyatas
sahasva prtanāyataḥ z 7 z yena devaṁ savitāraṁ pari devā adhya-
dhāpayan | tenemaṁ vrahmaṇaspate pari rāṣṭrāya dhattana z 8 z

<parīmam indram āyuse mahe śrotrāya dhattana | athāinaṁ jarase naya jyok śrotre 'dhi jāgarat z 9 z> parīmaṁ somam āyuse mahe śrotrāya dhattana | athāinaṁ jarase naya jyok śrotre 'dhi jāgarat z 10 z kāṇḍaḥ 1 z

In f160b7 Bm has piteṣu and in 160b15 it has mahatud: the first of these miswritings may be an indication that Bm was copied from the birchbark ms which we know, for in this particular instance the "va" of its piteva might be mistaken for "ṣa".

One or another of these stanzas appears in various texts as indicated below.

St 1 § 2.13.1; MS 4.12.4; ApMB 2.2.1 are the principal parallels out of more than a dozen: Pāipp agrees with MS except at the end of d where MS is incorrect.

St 2 § 2.29.2 is the only parallel: at the end of b it has asmāi.

St 3 § 2.28.5 has naya at the end of a: there are several other parallels.

St 4 ApMB 2.4.4; HG 1.7.11: both have a second hemistich which perhaps ought to be restored here.

Stt 5,6 Most of the pādas here appear ApMB 2.2.3 and 4 but in somewhat different combination.

St 7 See ApMB 2.2.2.

Stt 8-10 § 19.24.1-3. Our st 9 is restored from § because its presence there probably indicates that Pāipp once had it.

6

(Cf § 2.13 and 19.24.)

[f160a20] *pari datta varcase imaṁ jarāmṛtyuṁ kṛṇuta di-*
 [f160b] *rgham āyuh vrhaspatiṣ prāyaścha vivāce somāya rājñe*
paridhātavāyuh z 1 z [2] jarām su gaścha pari dhatsva vāso bhavā
kṛṣṭinām abhiṣastivāyuh | śataṁ ca jīva śa-[3]radas suvarcā rāyaś
ca poṣam upa tvā madema z 2 z paridaṁ vāso dhidhās svasta-[4]ye
 [14] *bhūr v āpinām abhiṣaktivāyuh śataṁ ca jīva [15]ś śaradaś*
purūcīr vasūni cārur vya bhajāsu jīvan z 3 z yoge yoge [16] tava-
taraṁ vāje vāje havāmahe | sakhāya indram ūtaye z 4 z hira-
 [17] *nyavarṇo ajayas suvīro jarāmṛtyuṣ prajayā saṁ viśasva | tad*
agni-[18]r āha tad u soma āha vrhaspatis savitā tad indrah z 5 z
yad ota satyaṁ [19] tu madhyāya nāvad vāsaḥ pūrvayāvayatu
pururūpa | payasaḥ bhadrañcī-[f161a]kās samajaraṁ suviraṁ tena

te devās pratiranta āyuh z 6 z yasya vrāhmaṇas sṛja-[2]m ā rabhante
 svarchanto niyamaṁ pratiranta āyuh tasya devā devahūtiṁ juṣan-
 tām sa vi-[3]śvāsajatām svasti z 7 z yannarā dhatsva pari dhatsva
 vāsa imam ulvam apulaṁ pā-[4]nijas te | jarase tvām ṛṣayas
 samvyanu sūryo bhagas te pratiranta āyuh z 8 z [5] yasya devā
 [f160b4] prathamāsyo harāmi taṁ tvā viśve avantu devāḥ | taṁ
 tvā bhrātaras suvitṛā va-[5]rdhamānam anu jāyataṁ bahavas
 svatam. z 3 z āhatenāhato bhava ra sthirasthi-[6]reṇa sambhavaṣ
 pra mṛṇīha durasyatu sahasva pṛtanāyataḥ z kāṇḍaḥ z 2 z

There is a misplacement of some of the material on f160b; to get a continuous text as given above we read through the first syllable of f160b4, then skip to the middle of line 14 and continue through the fourth syllable of f161a5, then back to the second syllable of f160b4. Bm has this displacement but does not mark it by brackets as does the birchbark ms; it also has half a dozen variants but they are only errors of copying from the śāradā script, such as datu for datta in st 1a; even its suvitā in f160b5 is an error of copying I suspect.

Read: pari dhatta dhatta varcasemaṁ jarāmṛtyuṁ kṛṇuta
 dīrgham āyuh | vṛhaspatiṣ prāyacchad vivāce somāya rājñe pari-
 dhātavā u z 1 z jarām su gaccha pari dhatsva vāso bhavā kṛṣṭinām
 abhiśastipā u | śataṁ ca jīva śaradas suvarcā rāyaś ca poṣam tupa
 tvā madema† z 2 z paridaṁ vāso 'dhidhās svastaye 'bhūr v āpīnām
 abhiśastipā u | śataṁ ca jīva śaradaṣ purūcīr vasūni cārur vi bhajāsi
 jīvan z 3 z yoge-yoge tavastaraṁ vāje-vāje havāmahe | sakhāya
 indram ūtaye z 4 z hiraṇyavarṇo ajayas suvīro jarāmṛtyuṣ prajayā
 saṁ viśasva | tad agnir āha tad u soma āha vṛhaspatis savitā tad
 indrah z 5 z yad otaṁ satyaṁ tu madhyāya na āvad vāsaḥ pūrvāyā-
 vāiti pururūpaṁ tpayasaḥ | bhadṛācīkās† samajaraṁ suvīraṁ tena
 te devās pratiranta āyuh z 6 z yasya vrāhmaṇas sargam ārabhante
 svarcanto tniyamaṁ pratiranta āyuh | tasya devā devahūtiṁ
 juṣantām sa viśvāyus sa juṣatām svastim z 7 z yan narā dhatse
 pari dhatsva vāsa imam ulvam t apulaṁ pānijas te† | jarase tvām
 ṛṣayas saṁ vyayantu sūryo bhagas te pratiranta āyuh z 8 z yasya
 te vāsaḥ prathamavāsyam harāmi taṁ tvā viśve avantu devāḥ | taṁ
 tvā bhrātaras suvitā vardhamānam anu jāyantām bahavas sujātam
 z 9 z āhatenāhato bhava sthirasthireṇa sambhava | pra mṛṇīhi
 durasyatas sahasva pṛtanāyataḥ z 10 z kāṇḍaḥ 2 z

Stanzas 1-5 here are Ś 19. 24 4-8; S 19. 24 has only 8 stanzas.

St 1 Also ApMB 2.2.6; HG 1.4.2: in c all others have vāsa etat for Ppp vivāce, which is poor in meter and not suitable in meaning. Since the others, particularly § 19.24, have vāsa etat it probably once was the Pāipp reading.

St 2 This is also in ApMB 2.2.7; HG 1.4.2; PG 1.4.12; but not in § 2.13. These other versions point to upasaṁvyayasva as the proper reading at the end of d.

St 3 Also ApMB 2.2.8; HG 1.4.3: in a § has adhithāḥ but the others support the reading accepted above.

Stanzas 6-8 have no parallel.

St 9 Also ApMB 2.6.15; HG 1.7.17. In c § 2.13.5 has suvrdhā, ApMB suvrdho, HG suhrdo.

St 10 Pādas ab have no parallel.

7

(Cf § 5.24.)

[f160b7] mittraṣ prthivyā adhyakṣa sa māvatv asmin vrahmaṇy asmin karmaṇy asyām puro[8]dhāyām asyām devahūtyām asyām akūtyām asyām āśiṣas svāhā z 1 z [9] varuṇo pām adhyakṣa z 2 z vāyar antarikṣasyādhyakṣa z 3 z sūryo divāu [10] dhyakṣa z 4 z candramā nakṣattrāṇām adhyakṣa z 5 z vasus saṁvatsarāṇā-[11]m adhyakṣa z 6 z saṁvatsaraḥ ṛtūnām adhyakṣa z 7 z agnir vanaspatīnām a-[12]dhyakṣa z 8 z indraṣ karmanām adhyakṣa z 9 z savitā prasavānām adhya-[13]kṣa z 10 z kāṇḍā 3 z

Read: mittraṣ prthivyā adhyakṣaḥ | sa māvatv asmin vrahmaṇy asmin karmaṇy asyām purodhāyām asyām devahūtyām asyām akūtyām asyām āśiṣi svāhā z 1 z varuṇo 'pām adhyakṣaḥ | sa ° ° ° z 2 z vāyar antarikṣasyādhyakṣaḥ | sa ° ° ° z 3 z sūryo divo 'dhyakṣaḥ | sa ° ° ° z 4 z candramā nakṣattrāṇām adhyakṣaḥ | sa ° ° ° z 5 z vasus saṁvatsarāṇām adhyakṣaḥ | sa ° ° ° z 6 z saṁvatsara ṛtūnām adhyakṣaḥ | sa ° ° ° z 7 z agnir vanaspatīnām adhyakṣaḥ | sa ° ° ° z 8 z indraṣ karmanām adhyakṣaḥ | ° ° ° z 9 z savitā prasavānām adhyakṣaḥ | sa māvatv asmin vrahmaṇy asmin karmaṇy asyām purodhāyām asyām devahūtyām asyām akūtyām asyām āśiṣi svāhā z 10 z kāṇḍā 3 z

See Whitney's Translation for references to other texts, to which add App III to Caland's Kāthaka GS page 291.

8

(Cf § 5. 24.)

[f160bi3] *viṣṇuṣ parvatānānām adhyakṣa z 1 z tvaṣṭā rūpā-*
 [14] *nām adhyakṣa z 2 z rudraḥ [f161a5] paśūnām adhyakṣa somaṣ*
payasām adhyakṣa z samudro nadīnām a-[6]dhyakṣa z parjanya
oṣadhīnām adhyakṣa z himkāras sāmnam adhyakṣa z sa mām z
 [7] *sarasvatī vācām adhyakṣa z sa mām z pūṣā patinām adhyakṣa |*
 [8] *sa mām z sa mām z kā z 4 z*

Read: *viṣṇuṣ parvatānām adhyakṣaḥ | sa māvatv asmin vrahmaṇy*
asmin karmaṇy asyām purodhāyām asyām devahūtyām asyām
ākūtyām asyām āśiṣi svāhā z 1 z tvaṣṭā rūpānām adhyakṣaḥ | sa
 ° ° ° *z 2 z rudraḥ paśūnām adhyakṣaḥ | sa* ° ° °
z 3 z samudro nadīnām adhyakṣaḥ | sa ° ° ° *z 4 z par-*
janya oṣadhīnām adhyakṣaḥ | sa ° ° ° ° ° *z 5 z him-*
kāras sāmnam adhyakṣaḥ | sa ° ° ° *z 6 z sarasvatī vācām*
adhyakṣā | sā ° ° ° *z 7 z pūṣā patinām adhyakṣaḥ | sa*
māvatv asmin vrahmaṇy asmin karmaṇy asyām purodhāyām asyām
devahūtyām asyām ākūtyām asyām āśiṣi svāhā z 8 z kā 4 z

9

(Cf § 5. 24.)

[f161a8] *vṛhaspatir devā-[9]nām adhyakṣa z prajāpatiḥ pra-*
jānām adhyakṣa z yamaḥ pitṛnām adhya-[10]kṣa sa māvatv asmin.
z pitarāḥ pare varas tatās tadāmahas te māvantv asmin. [11]
vrahmaṇy asmin karmaṇy asyām devahūtyām asyām ākūtyām
asyā-[12]m āśiṣas svāhā z devānām devā devā deva deveṣv adhīdevāḥ
prakramadhvaṁ pra-[13]thamā dvitīyeṣu dvitīyās tritīyaṣu z trir
ekādaśā viśve vāiśvāna-[14]rā sahi | śānto anu va ārabhadhvaṁ
idaṁ śakeyaṁ yad idaṁ kṛṇomi svāhā z [15] z 6 z kāṇḍaḥ 5 zz zz
ity atharvaṇīkapāippalādayaḥ [16] śākhāyaṁ pañcadaśaḥ kāṇḍe
dvitīyo nuvākāḥ z z

Over prakramadhvaṁ in l 13 is a correction "parā".

Read: *vṛhaspatir devānām adhyakṣaḥ | sa māvatv asmin vrah-*
maṇy asmin karmaṇy asyām purodhāyām asyām devahūtyām asyām
ākūtyām asyām āśiṣi svāhā z 1 z prajāpatiḥ prajānām adhyakṣaḥ |
 sa ° ° ° ° ° *z 2 z yamaḥ pitṛnām adhyakṣaḥ | sa*
 ° ° ° *z 3 z pitarāḥ pare 'varās tatās tatāmahas te māvantv*
asmin vrahmaṇy asmin karmaṇy asyām purodhāyām asyām deva-

hūtyām asyām ākūtyām asyām āśīṣi svāhā z 4 z devānām devā devā
devā deveṣv adhivēṣ pra krāmadvam prathamā dvitīyeṣu dvitīyās
tṛtīyeṣu z 5 z trir ekādaśā viśve vāiśvānarā mahi śāntāv anu va
ārabhadhvam | idaṁ śakeyaṁ yad idaṁ kṛṇomi svāhā z 6 z kāṇḍaḥ
5 z iti atharvaṇikapāippalādāyās śākhāyām pañcadaśe kāṇḍe dvitīyo
‘nuvākaḥ zz

With stt 5 and 6 cf KS 38. 12.

10

(RV 6. 75. 1-10.)

[f161a17] *jimūtasyeva bhavati pratikāṁ yad urmī yāti sumanā*
upasthe | anāvi-[18]ddhayā tanvā jaya tvam sa tvā varmaṇo
mahimā pipantu z dhanvanā gā dhanva-[19]nāji jayema dhanvanā
tīvrās samadho jayema | dhanuś śattror apakāmaṁ kṛ-[20]notu
dhanvanā sarvāṣ pradīśo jayema z 2 z vakṣyantīved ā ganīganti
ka-[f161b]rṇaṁ priyaṁ śakhāyām pariṣasvajānām yoseva śīṅkte
vitatādhi dhanvaṇi jyā iyaṁ samiti pā-[2]ranti | tī ācaranti sama-
neva yoṣā māteva putraṁ pipṛtām upasthe z apa śatṛṇ vi-[3]dyatām
saṁvidāne ārtmī ime viṣphuranti amittrān. bahvinām pitā bahur
asya [4] putro vyāca kṛnotu samādho vagatyā | iṣudhis saṁkṣaṣ
pṛtanāś ca sarvāṣ pṛṣṭhe ni-[5]naddho jayati prasūtaḥ rathe tiṣṭhan
nayati vājinaṣ puro yatra yatra kāmāyate su-[6]sārathiḥ abhaśū-
nām mahimānām paṇāyata manāḥ paścad anu yaśchanti raśmayāḥ |
[7]tīvrān ghoṣān kṛṇute vṛṣapāṇayo śvā rathebbhis saha vājayantāḥ
pramṛṇi-[8]n amittrāt kṣīṇanti śatṛṇ apavyayantāḥ z rathavāhanām
havir asya nāma yatrā-[9]yudham nihatasya varma tatrā ratham
upa śagmaṁ sadema viśvāphā vayaṁ sumanasyamā-[10]nāḥ z svā-
duṣaṁsadaṣ pitaro vayodhāḥ kṛśchresṛjaś śaktivanto gabhīrāḥ ci-
[11]ttrasenā iṣubalā avṛdhṛās satovirā uravo vrātasāhāḥ vrahmaṇā-
[12]saṣ pitaras somyāsaḥ śive na dyāvāpṛthivī aneḥasā | pūṣā naṣ
pātu [13]duritād ṛtāvṛdho rakṣā sākirṇo aghaśaṁsa īsata z kāṇḍaḥ
z 1 z

In the left margin of f161b opposite line 6 is a correction which seems to be “papṛati” and there is a mark which seems to indicate that it applies to abhaśūnām. In line 9 of the same page viśvāphā is corrected to °hā.

In f161a19 Bm has joyema for jayema; circumflex accent mark under tanvā of the preceding line has been read as “o” sign. In f161b6 Bm has abhaktaśūnām, but erasure of kta seems to be indi-

cated. In f161b9 Bm has *viśvāhā*; i. e. it seems to adopt the correction. The first and last of these readings would seem to indicate that Bm was copied directly from the birchbark ms which we know.

Read: *jīmūtasyeva bhavati pratīkaṁ yad varmī yāti samada upasthe | anāviddhayā tanvā jaya tvaṁ sa tvā varmaṇo mahimā pipartu z 1 z dhanvanā gā dhanvanājīm jayema dhanvanā tivrās samado jayema | dhanuś śātror apakāmaṁ kṛṇotu dhanvanā sarvāṣ pradīśo jayema z 2 z vakṣyantīved ā ganiganti karṇaṁ priyaṁ sakhāyam pariśasvajānā | yoṣeva śīṅkte vitatādhi dhanvañ jyā iyaṁ samitiṁ pārayantī z 3 z te ācarantī samaneva yoṣā māteva putraṁ pipṛtām upasthe | apa śātrūn vidhyatām saṁvidāne ārtñī ime viṣphurantī amitrān z 4 z bahvīnām pitā bahur asya putro vy ā ca kṛṇoti samado avagatya | iṣudhis saṅkāṣ pṛtanāś ca sarvāṣ pṛṣṭhe ninaddho jayati prasūtaḥ z 5 z rathe tiṣṭhan nayati vājinaṣ puro yatra-yatra kāmayate suśārathiḥ | abhīśūnām mahimānaṁ panāyata manaḥ paścād anu yacchanti raśmayāḥ z 6 z avakrāmantaḥ pramṛṇāir amitrān kṣīṇanti śātrūn anapavyayantaḥ z 7 z rathavāhanaṁ havir asya nāma yatrāyudhaṁ nihitam asya varma | tatrā ratham upa śagmaṁ sadema viśvāhā vayaṁ sumanasyamānāḥ z 8 z svādu-śaṁsadaṣ pitaro vayodhāḥ kṛechreśritaś śaktīvanto gabhīrāḥ | citrasenā iṣubalā amṛdhrās satovīrā uravo vrātasāhāḥ z 9 z vrāhmaṇāsaṣ pitaras somyāsaḥ śive no dyāvāpṛthivī aneḥasā | pūṣā naṣ pātu duritād ṛtāvṛdho rakṣā mākīr no aghaśaṁsa īsata z 10 z kāṇḍaḥ 1 z*

Besides RV these stanzas appear VS 29. 38 ff; TS 4. 4. 6; MS 3. 16. 3; KSA 6. 1. In 4b all others have *bibhṛtām*, but *pipṛtām* is possible; of course it may easily be a mistake for *bibhṛtām*. In 7c all others have *prapadāir* which is better than *pramṛṇāir*.

11

(Stanzas from RV 6. 75 and 6. 47.)

[f161b14] *vṛhaspatin naṣ pari pātu paścād utottarāsmād adharād aghāyoḥ indraṣ pura-* [15] *stād uta madhyato naṣ sakhā sakhībhyo varivaṣ kṛṇotu z suparṇaṁ vaste mṛgo* [16] *asyāsi danto gobhis sannaddhāsi pacati prasūtā yatrā naraḥ sañ ca* [17] *vi ca dravanti tatrāssabhyam ṛṣayaś śarma yaśchān. z suparṇo vāso adhi* [18] *sarpīr āsā mano hiranyam iṣavaṣ patatṛī | māmāt sadann asutā pa-* [19] *tantī uta prahītās savitur jayantu z ahir iva bhogāṣ pary*

ati bāhum jyā-[20]yā hetim apabādhamānaḥ hastaghno viśvā
 vayunāni vidvān pumān pumānsam [f162a] pari pātu mṛtyuḥ ā
 jañghanti sāv eṣāṁ jaghanān upa jighnate aśvājani pra-[2]coda-
 yāśvān samatsu vājaya z divaṣ prthivyāṣ pary oja ābhṛtaṁ vanaspati-
 [3]bhyaṣ pari sambhṛtaṁ saḥ apām ojmanam pari gobhir ābhṛtaṁ
 indrasya vajraṁ haviṣā rathaṁ [4] yaja z 6 z indrasya vajro maru-
 tāṁ anikaṁ mitrasya garbho dharuṇasya nā-[5]bhīḥ sa imā no
 havyadātīm juṣāṇo deva ratha prati havyā grbhāya z 7 z [6] vanas-
 pate vidvaṅgo hi bhūyā asmatsakhā pratarāṇas svīrah gobhis
 sa-[7]nnadho asi vilayasvāsthātā te jayatu jetvāni z 8 z upa śvā-
 [8]saya prthivīm uta dyām purutrā tena sunutām viṣṭhitām jagat.
 sa dundu-[9]bhe duśchunā ita indrasya muṣṭir asi vīdayasva z 10 z
 kā 2 z

In line 17 of f161b tatrā° is corrected to tadā°.

Read: vṛhaspatir naṣ pari pātu paścād utottarasmād adharād
 aghāyoh | indraṣ purastād uta madhyato nas sakḥā sakhibhyo
 varivaṣ kṛnotu z 1 z suparnaṁ vaste mṛgo asyā danto gobhis san-
 nadhā patati prasūtā | yatrā naraḥ sam ca vi ca dravanti tatrās-
 mabhyam iṣavaṣ śarma yacchān z 2 z suparṇo vāso adhy sarpir āsa
 mano hiranyam iṣavaṣ patatirīḥ | māsmaṭ sadann āsūtāḥ patantīr
 uta prahitās savitur jayantu z 3 z ahir iva bhogāis pary eti bāhum
 jyāyā hetim apabādhamānaḥ | hastaghno viśvā vayunāni vidvān
 pumān pumānsam pari pātu mṛtyoḥ z 4 z ā jañghanti sāv eṣāṁ
 jaghanān upa jighnate | aśvājani pracodayāśvān samatsu vājaya
 z 5 z divaṣ prthivyāṣ pary oja ābhṛtaṁ vanaspatibhyaṣ pari sam-
 bhṛtaṁ sahaḥ | apām ojmanam pari gobhir ābhṛtaṁ indrasya
 vajraṁ haviṣā rathaṁ yaja z 6 z indrasya vajro marutām anikaṁ
 mitrasya garbho varuṇasya nābhīḥ | sa imām no havyadātīm juṣāṇo
 deva ratha prati havyā grbhāya z 7 z vanaspate vidvaṅgo hi bhūyā
 asmatsakhā pratarāṇas svīrah | gobhis sannadho asi vīlayasvās-
 thātā te jayatu jetvāni z 8 z upa śvāsaya prthivīm uta dyām purutrā
 te manutām viṣṭhitām jagat | sa dundubhe <sajūr indreṇa devāir
 dūrād daviyo apa sedha śatrūn z 9 z ā krandaya balam ojo na ā dhā
 niḥ ṣṭanihi duriṭā bādhamānaḥ | apa protha dundubhe> ducchunā
 ita indrasya muṣṭir asi vīdayasva z 10 z kāṇḍaḥ 2 z

Most of these stanzas appear in the Yajus texts in connection with those of the preceding hymn; but st 3 has no parallel and st 1 appears RV 10. 42. 11; Ś 7. 51. 1 (also in Bk 20); TS 3. 3. 11; KS 10. 13, and others. Stt 2, 4, 5 are RV 6. 75. 11, 14, 13; stt 6-10 are

RV 6. 47. 27, 28, 26, 29, 30, also § 6. 125 and 126: but the third stanza of § 6. 126 is the first stanza of our next hymn. The missing parts of stt 9 and 10 have been restored from RV.

12

[f162a10] *prāsūm jayābhīme jayantu ketumād dundubhir vāva-
dītu sa naḥ suparna-[11]ṣ patayanti no naro smākam indra rathino
jayantu | z 1*

In pāda a read *prāmūh*, in c sam *aśvaparnāṣ patayantu*, and in d 'smākam. This stanza appears as § 6. 126. 3, and with a different pāda a as RV 6. 47. 31 and in the Yajus texts as above.

*indro rathāya pramidam kṛṇotu yam adhyasthām maghavā jayan-
tam. ahir iva paśūn trīryetu go-[12]pā ariṣṭo yātu prathamāś
śiśāsam z 2 z*

The first two pādas are written in the right margin. In pāda a read *pravatam*, in b °*asthān* and *vājayantam*: in c *aher* and *trāyate*, in d *prathamāś siśāsan*. This stanza appears as RV 5. 31. 1 but with a different pāda c.

*parjanyaśyeva stanayitnur ā-[13]sor indrāgnyor iva te chidyate
ghoṣo sya | sahasrovīraś śatam sisunvā netam si-[14]sunvā ratha
mṛṇaya z 3 z*

In pāda a read *āsor*, in b omit *te* and read 'sya at the end: in c d *sahasravīraś* is probable, and at the end *ratham mṛṇaya*.

*śyenasya pakṣāu harīṇasya bahū a-[15]aśvinor aṅsāu marutām
anikam | gobhis sannaddho asi viḍayasva*

This is correct except for the doubled initial of *aśvinor*. For pāda a cf RV 1. 163. 1c; for b cf § 9. 4. 8b; for c cf Pāipp. 15. 11. 8c: it seems that we should restore pāda d as in this last stanza; all other stanzas of this hymn except the last have the numeral at the end.

*ud yannasī-[16]ni saviteva bāhū ubhe matāu yajate bhīma rūmjan
uś chukram attham ayatī [17] śacībhīn navā mātṛbhyo vasanā
jahāti z 5 z*

The ms indicates the insertion of "4" after *bāhū*.

Read: *ud yamyamīti saviteva bāhū ubhe sicāu yajate bhīma
rūjan | uc chukram atkam ajate śacībhīr navā mātṛbhyo vasanā
jahāti z 5 z*

For this cf RV 1. 95. 7 which I have followed closely; at the end of c RV has *simasmān*.

ugrāu te nemī pavī [18] *ta ugrāḥ saṁkupo vṛhato raśasya ye śātraveṇo navatahnuḍ agrāgnīś cakṣu-* [19] *ṣ praveṇe rathasya tenāmittrān pramṛṇan yāhi śātr̥n.* z 6 z

For pādas ab we might well read *ugre te nemī pavī ca ta ugrā ugraḥ saṁkupo vṛhato rathasya*. For the next two pādas I have no suggestion except the possibility of *yena* at the beginning of c: in e read °*āmitrān* and *śātrūn*.

rā nābhayo [f162b] *balim ity ekṣa ugre te ghoṣāu saha naḥ svarābhyām āraṇyo vardhrāṇi ca ghoyo* [2] *rāstrānaṁ vānta uta bandhure te* z 7 z

In pāda a *ity ekṣa* looks very much as if it were meant for *ity eka* but I doubt it: we might read the pāda *arā ° ° iti yacchan*. In pāda b read *ugrāu*, in c read *ghoṣo*, for d possibly 'rās trāṇam †vānta uta vandhure te.

goṣṭha balim mṛga ekasaṅgam prākramadhvaṁ ma- [3] *hā suvaṇ ca | abhīśavo hatānena vṛtram ayaṁ kṣattreṇa pra-* [4] *jayāstūgrā* z 8 z

In pāda a we might perhaps read *goṣṭhe* and accept the rest; in b a possible reading would be *prākramadhvaṁ mahāntam savaṁ ca*; in c read *vṛtram* and take 'hata as 3rd plural imperfect; in d read *kṣatreṇa* and °*ūgraḥ*.

ā tiṣṭha jīṣṇus tara sāsahasvān sahasra- [5] *vīra pramṛṇan yāhi śātr̥n.* | *triṣṭhi yoge kṛṇutām vī-* [6] *ryāṇi ud etām etaṁ ratham asya śagme* 9 z

In pāda b read *śātrūn*, in c *triṣṭhe* and probably *kṛṇutām vīryāṇy*, in d probably *śagamam*.

aṣṭāu cakṣūṅṣi kavaya- [7] *s saṁ namanti svā prāg āśvā ratha dāvayantaḥ anu praskāmbho dadhatīm pite-* [8] *va cakramāṇamāi dhatsvopasthe pratirāty āyuh* z 10 z

In pādas ab a possible reading is *namanty āśvāḥ ° āśvā ratham dhāvayanta*: pāda c can stand probably; in d *cakramāṇo 'smāi* may be acceptable. Pāda d is too long and *pratirāty* seems to be the intruding word.

kaviḥhis sū- [9] *thas saratham vibaddhas svayaṁ dhanur dhanar dhanuttvye dadhānaḥ anuprāsyevān prati-* [10] *tivuddhyamāna śve-*

bhya saṁtāya kavibhiḥ kṛtāni tebhiḥ te śarma yaśchantu [11] *devāḥ*
z 4 z

Read: *kavibhiḥ sūtas sarathāṁ vibaddhas svayaṁ dhanur †dhanuttvye dadhānaḥ | anuprāsyaenvāt pratibudhyamāno 'śvebhyaḥ saṁtatya kavibhiḥ kṛtāni tebhiḥ te śarma yacchantu devāḥ* z 11 z *kāṇḍaḥ 3 z*

The emendations in cd are not compelling; *dhanuttvye* would seem to be a locative meaning "in the bow-case"; perhaps *saṁtāya* might stand as gerund. The transliteration "tebhiḥ te" is not certain; Bm has "tebhiṣve".

This hymn obviously belongs with the two preceding. The variants given by Bm are clearly only copyists errors: it will be noticed that at the end of f162a14 an initial "a" is written and then repeated at the beginning of line 15; Bm writes this initial twice, which would seem to indicate that Bm was copied directly from the birchbark. A similar case appears at the end of f162b9 and again Bm doubles "ti".

13

(Ś 11. 6 in part.)

[f162b11] *agnim vrūmo vanaspatīn oṣadhīn atu vīrudhaḥ indram*
[12] *vrhaspatīm sūryam te no muñcantv aṇhasaḥ* z 2 z *vrūmo*
rājānam varuṇam vi-[13] *ṣṇum atho bhagam | aṇśam vivasvantaṁ*
vrūmas te z 3 z *gandharvāpsaraso vrūmo aśvi-*[14] *nā vrahmanas-*
patīm | aṛyamā nāma yo devas te z 4 z *vātaṁ vrūmaḥ parjanya*
[15] *antarikṣam atho diśaḥ āśās ca sarva vrūmas te* z 5 z *ahorātre*
idaṁ vrū-[16] *mas sūryāścandramasā ubhā | ādityān sarvān vrūmas*
te no muñcantv aṇhasaḥ [17] z 6 z *muñcantu mā śapathyā*
ahorātre atho vṛṣā | somo mādityo mu-[18] *ñcatu yam āhuś can-*
dramā iti z 7 z *pañca rājyān vīrudhān somaśśre-*[19] *ṣṭhāni*
vṛūmasi | bhaṅgo darbho yadas sahas te no muñcantv aṇhasaḥ
z 8 z *ye grā-*[20] *myas sapta paśava āraṇyā uta ye mṛgās śakuntān*
pakṣiṇo vrūmas te z 9 z [f163a] *bhavāśarvā idaṁ vrūmā ugraḥ*
paśupatiś ca yaḥ | iṣur yā eṣā vidmas te no ñcantv aṇ-[2] *hasaḥ*
z 10 z *kā 4 z*

In line 11 of f162b the letters *ṣadh* of *oṣadhīn* are marred but enough is left to indicate the correct transliteration.

Read: *agnim vrūmo vanaspatīn oṣadhīr uta vīrudhaḥ | indram vrhaspatīm sūryam te no muñcantv aṇhasaḥ* z 1 z *vrūmo rājānam varuṇam mitram viṣṇum atho bhagam | aṇśam vivasvantaṁ vrūmas*

te ° ° z 2 z gandharvāpsaraso vrūmo aśvinā vrahmaṇaspatim |
 aryamā nāma yo devas te ° ° z 3 z vātaṁ vrūmaṣ parjanyaṁ
 antarikṣam atho diśaḥ | āśās ca sarvā vrūmas te ° ° z 4 z
 ahorātre idaṁ vrūmas sūryācandramasā ubhā | ādityān sarvān
 vrūmas te no muñcantv aṇhasaḥ z 5 z muñcantu mā śapathyād
 ahorātre atho uśaḥ | somo mādityo muñcatu yam āhuś candramā
 iti z 6 z pañca rājyāni vīrudhāṁ somaśreṣṭhāni vrūmasi | bhaṅgo
 darbho tṛyadas sahas te no muñcantv aṇhasaḥ z 7 z ye grāmyās
 sapta paśava āraṇyā uta ye mṛgāḥ | śakuntān pakṣiṇo vrūmas te
 ° ° z 8 z bhavāśarvā idaṁ vrūma ugraṣ paśupatiś ca yaḥ | iśūr
 yā eṣāṁ vidmas te no muñcantv aṇhasaḥ z 9 z kā 4 z

This hymn and the next give the stanzas which are Ś 11. 6 except
 stt 3, 20, and 23; thus there are left 20 stt which we would have
 expected to be divided evenly between this hymn and the next. It
 will be noticed that the stanza numbers given in the ms for this
 hymn are 2-10, but that does not seem to justify taking the first
 stanza of the next hymn into this one.

In 2b mitram has been supplied from Ś and in 6b uśaḥ has been
 adopted from it.

14

(Ś 11. 6 in part.)

[f163a2] yajñam vrūmo yajamānam ṛcās sāmāni bheṣa-[3]jā |
 yajūṁṣi hotār vrūmas te z 1 z ṛtūn vrūma ṛtavatīn ārtavām utā
 hāyi-[4]nas samān samvatsarān mājahas te z 2 z divam vrūmo
 nakṣattrāṇi bhāuamān ya-[5]kṣāṇi pārvatān. samudrā nadyo veśam-
 tās te z 3 z sapta ṛṣiṇ vā idaṁ vrū-[6]mo po devīm prajāpatīm
 pītṛn yamaśreṣṭhāni vrūmas te z 4 z viśvān devān i-[7]daṁ
 vrūmas satyasandhān ṛtāvṛdhāḥ viśvābhiṣ patnībhiṣ sākaṁ te no
 muñca-[8]ntv aṇhasaḥ z 5 z ādityā rudrā vasavo devā dāivā
 atharvaṇaḥ aṅgi-[9]raso manūṣiṇas te z 6 z ye devā diviśado
 antarikṣasadaś ca ye | [10] pṛthivyām cakrā srjas te z 7 z ye devā
 dakṣiṇataś paścāt prāñca u-[11]detu naś puraś cakrā uttarād viśve
 devā dakṣiṇataś paścāt prāñca udetu na-[12]ś puraś cakrā uttarād
 viśve devās sametu te z 8 z rāyām vrūmo rakṣāṁsi [13] sarpān
 puṇyajanān uta | mṛtyūn ekaśataṁ vrūmas te no muñcantv aṇhasaḥ
 z [14] z 9 z yā devīś pañca pradīśa ye devā dvādaśa tuvaḥ samvat-
 sarasya [15] te daṇṣṭrās te naś santu sadā śivāḥ z 10 z bhūtān
 vrūmo bhūtapatiṁ bhūtānā-[16]m uta yas patiḥ bhūtāni sarvā

*vrūmas te no muñcantv añhasaḥ z kā 5 z [17] z z iti tṛtīyo
nuvākaḥ pañcadaśaḥ z z*

Read: yajñam vrūmo yajamānam ṛcas sāmāni bheṣajā | yajūṣi
hotrā vrūmas te no muñcantv añhasaḥ z 1 z ṛtūn vrūmo ṛtuvatīn
ārtavān uta hāyanā | samās samvatsarān māsāis te ° ° z 2 z
divam vrūmo nakṣatrāṇi bhāumaṇ yakṣāni parvatān | samudrā
nadyo veśantās te ° ° z 3 z sapta ṛṣin vā idam vrūmo 'po
devīḥ prajāpatim | pitṛn yamaśreṣṭhān vrūmas te ° ° z 4 z
viśvān devān idam vrūmas satyasandhān ṛtāvṛdhāḥ | viśvābhiḥ
patnībhis sākaṁ te ° ° z 5 z ādityā rudrā vasavo devā dāivā
atharvaṇaḥ | āngiraso manīṣinas te ° ° z 6 z ye devā diviṣado
antarikṣasadaś ca ye | pṛthivyām śakrā śritās te ° ° z 7 z
eta devā dakṣiṇataḥ paścāt prāñca udeta naḥ | puraś śakrā uttarād
viśve devās sametya te ° ° z 8 z arāyān vrūmo rakṣāṇsi
sarpān punyajanaṇ uta | mṛtyūn ekaśataṁ vrūmas te no muñcantv
añhasaḥ z 9 z yā devīḥ pañca pradīśo ye devā dvādaśa ṛtavaḥ |
samvatsarasya te daṇṣṭrās te nas santu sadā śivāḥ z 10 z bhūtaṁ
vrūmo bhūtapatiṁ bhūtānām uta yas patih | bhūtāni sarvā vrūmas
te no muñcantv añhasaḥ z 11 z kā 5 z iti pañcadaśe kāṇḍe tṛtīyo
'nuvākaḥ zz

15

[f163a17] yovad dyāur yāva-[18]t pṛthivī yavāt pary eti sūryaḥ
tāvat tvam ugrośadhī pari pāhy arundhati z [19] z 1 z ariṣṭas
tvākhanat pariṣṭhāya khaṇāmī tvā dvipāc catuṣpād a-[20]smākaṁ
sarvasatvanāpuraṁm. z 2 z tevānām asi svasā m* * * [f163b] si
siñcanī | yaṁ jīvam aśnuṣe tvam na sa riṣyāt pāuruṣaḥ z 3 z
arundhati nāmā-[2]si tṛtīyasyām ito divi | tatṛāmṛtasya rohaṇam
tena tvāśchāvadāmasi z 4 z [3] chandhāpo dadyāś chande kulajyā
uta | śam vātāś śam vṛhaspatiḥ śam te tapatu sū-[4]ryaḥ śam ta
indrāgni bhavatām śam rātri pravi dhīyatām. śam te pṛthivyām
viru-[5]dhāḥ saha vas santv ośadhīḥ z bahvikṛtvām avidham
ośadhi vīryāvati | arundha-[6]ti tvām aharṣim ito mā pārayān iti
z abhiprepsi upajivantim agadha-[7]ś ced arundhati | eṣā ca
viśvabheṣajā devī vātikṛtāś cana z anīṣincana-[8]ś cakrurudhy agado
vāi bhaviṣyasi | vātikṛtasya bheṣajy āgam devy arundhati z 10 z
[9] z kāṇḍa z

The ms seems to correct avidham in f163b5 to avigam. At the
end of f163a20 Bm has svasā mā * * .

Read: yāvad dyāur yāvat pṛthivī yāvat pary eti sūryaḥ | tāvat

tvam ugra oṣadhe pari pāhy arundhati z 1 z ariṣṭas tvākhanat
 pariṣṭhāya khanāmi tvā | dvipāc catuspād asmakaṁ sarvam astv
 anāturam z 2 z sā devānām asi svasā m* * * si siñcanī | yaṁ
 jīvam aśnuṣe tvam na sa riṣyāt pūruṣaḥ z 3 z arundhati nāmāsi
 ṛṭṭiyasyām uto divi | tatrāmṛtasya rohaṇam tena tvācchāvadāmāsi
 z 4 z śam ta āpo yā dudhyās śam te kūlajā yā uta | śam vātas śam
 vṛhaspatiḥ śam te tapatu sūryaḥ z 5 z śam ta indrāgnī bhavatām
 śam rātri prati dhīyatām | śam te pṛthivyām vīrudhaḥ saha vas
 santv oṣadhīḥ z 6 z bahvīkṛtām tvām avidham oṣadhe vīryāvati |
 arundhati tvām ahaṣam ito mā pārayān iti z 7 z †abhiprepsī
 upajīvanti† magadhaś ced arundhati | eṣā ca viśvabheṣajī devī
 vātīkṛtasya naḥ z 8 z †aniṣiñcanaś cakrurthy† agado vāi bhaviṣyasi |
 vātīkṛtasya bheṣajy āgan devy arundhati z 9 z kāṇḍah 1 z

St 2 For pādas cd see RV 10. 97. 20; VS 12. 95; TS 4. 2. 6. 5.

St 3 For pāda a see § 5. 5. 1d; Ppp 6. 4. 1d: pāda b might have
 been something like sā vārām asi siñcanī, but there is nothing to
 support such a reading. For cd cf RV 10. 97. 17; § 6. 109. 2.

St 5 For cd cf § 7. 69. 1ab.

St 6 Pāda b is § 7. 69. 1d.

St 7 Pāda d as here is Ppp 5. 23. 2d; in § 4. 17. 2d pārayād
 stands: pārayān seems possible here but pārayād would be better.
 Of pāda a I am doubtful.

St 9 Pāda c is § 6. 109. 3c.

16

[f163b9] arundhatyas yaṁ vadante grāvāṣ pravrajinīr iva | imā
 tvaram i- [10] va gaśchāmāvadhiṁ kṛṇu mātīm z 1 z imaṁ me tvam
 jarāmṛtyam puruṣam [11] kṛṇv ādhe | rājñī sarvāsām asy
 oṣadhīnām arundhati z 2 z trāyamā- [12] nā hy asi jīvalā vīryāvati |
 arundhati tvam tasyāmi viśasya viśadūṣa- [13] nī z 3 adigdhena ca
 viddhasyāghasyāghaviṣa ca yā | arundhati tvam tasyā- [14] si viśa-
 śasya viśa dūṣaṇī z 4 z āhena ca daṣṭasyāghasya z vācīkāre- [15] nā
 ca kṣuptasya z bhavena ca z śarveṇa ca z paśupatinā ca kṣuptasya
 z 10 z [16] z kāṇḍah 2 z

Read: arundhatyas saṁ vadante gāvaṣ pravrajinīr iva | imaṁ
 tvaram ava †gacchāmāvadhiṁ kṛṇu mātīm† z 1 z imaṁ me tvam
 jarāmṛtyum puruṣam kṛṇv oṣadhe | rājñī sarvāsām asy oṣadhīnām
 arundhati z 2 z trāyamānā hy asi jīvalā vīryāvati | arundhati tvam

tasyāsi viśasya viśadūṣaṇī z 3 z ādigdhena ca viddhasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 4 z ahinā ca daṣṭasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 5 z vātikāreṇa ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 6 z bhavena ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 7 z śarveṇa ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 8 z paśupatinā ca kṣiptasyāghasyāghaviṣā ca yā | arundhati tvaṁ tasyāsi viśasya viśadūṣaṇī z 9 z kāṇḍaḥ 2 z

St 1 With pāda a cf RV 10.97.22a. In cd we might read gacchāmāvadhyam kṛṇāvāma tam.

St 4 In pāda a ādigdhena seems more probable than the ms reading.

17

[f163b16] ugreṇa ca devena ca kṣuptasya z mahādevena ca kṣuptasya z ī-[17]śanena ca kṣuptasya aghasyāghaviṣā ca yā | yat prthivyām viṣam vīratsūr ya-[18]d viṣam z 3 z yad oṣadhībhyas sambharanti vrāhmāno minaye viṣam | yad vrahma-[19]nās sambharanti tiṣṭham āsīd viṣam viṣam. z 4 z ma kṣupto mrtyunā ya-[20]*e*o drṣtas tyāṣṭhadāṁsmabhi | arundhati tvaṁ tasyāsi viśasya viśadūṣaṇī [f164a] z 5 z saṁjīṣmā muktṛvā yaśmād ārsyo lokam uttamam apā-[2]vakiya svāpātrenādhi jīvapurāhi z 6 z kā 3 z

Read: ugreṇa ca devena kṣiptasyāghasyāghaviṣā ca yā | arundhati tvaṁ tasyāsi viśasya viśadūṣaṇī z 1 z mahādevena ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 2 z īśanena ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 3 z yat prthivyām viṣam vīratsu yad viṣam | arundhati ° ° ° z 4 z yad oṣadhībhyas sambharanti vrāhmāno menaye viṣam | arundhati ° ° ° z 5 z yad vrahmaṇā sambharanti tṛṣṭam āsīd viṣam viṣam | arundhati ° ° ° z 6 z saṁkṣipto mrtyunā ya*e* yo daṣṭas tṛṣṭadāṁsmabhiḥ | arundhati tvaṁ tasyāsi viśasya viśadūṣaṇī z 7 z †saṁjīṣmā muktṛvā yaśmād ārsyo† lokam uttamam | †apāvakiya svāpātrenādhi jīvapurā ihi z 8 z kā 3 z

In the top margin of f164a the ms. has “yu” as a correction of yaśmād in st. 8: Bm has yaśmād.

Where the ms is broken at the beginning of f163b20 Bm does not give the e and o which are visible on the birchbark.

St 8d is § 5. 30. 6d.

18

[f164a3] *apsaraso divo divo hi kṣattrivo hi bhinadmi mehanam
vya taṇḍalaṁ* [4] *vy arjunam upa vṛtraṁ bhinaddi va z 1 z*

The first hemistich seems to be past mending; it may be that there has been some omission, and that what seems to be the first two pādas is a relic of more; also there seems to be a dittography of the syllables "vo hi"; for mehanam mohanam would seem rather better. In b I would suggest *vi taṇḍalaṁ* (meaning unknown to me), and for d *apa vṛtraṁ bhinadmi vaḥ*.

*viśvajanyāṣ pañcanyā mahārukṁ śi-[5]khaṇḍinī | sarvā indrasya
vajreṇa hatā vudbudayā tava z 2 z*

Read: *viśvajanyāṣ pañcanyā mahārukṁś śikhaṇḍinīḥ | sarvā
indrasya vajreṇa hatā budbudayā tava z 2 z*

[6] *andhācīm asitācīm ullūkhalasya vudhnena ahitam vatsapam
jahi z 3 z*

Probably the first two words (making pāda a) may be taken as proper names and allowed to stand; in b read *ullūkhalasya bu°*. One is inclined to suspect that a third pāda has been omitted before *ahitam*.

[7] *dūrād enāṣ prapaśyam āpatantīr atho divaḥ devānā havyamo-
hanīm indro psa-[8]raso hanat. z 4 z*

In pāda a read *prāpaśyam*; colon after b: in c read *devānām °mohanīr*, in d *psaraso*.

ahatāpatāyati khalād iva yātudhānyaḥ imam ga-[9]śchataḥ z 5 z

For pāda a read *āhatā āpatayanti*; the last two words seem to be a relic of pādas cd.

*divaṁ gaśchantu divyās saro gaśchantu sārasi | ulam ālasya yo
[10] gulas tad agaśchanty āsurāḥ z z*

Read *gacchantu* in a and b, *sārasiḥ* in b: for c I have no suggestion, in d read *āgacchanty āsurāḥ*.

*ya skandike va skandike parācīr upanṛ-[11]tya taś śārṅgena śunā
saha z 7 z*

Read: *ye skandike ye 'skandike parācīr upanṛtyathaḥ | śṛṇāmi
ghorā vaḥ pṛṣṭis śārṅgena śunā saha z 7 z*

This restoration is hardly more than a possibility; pāda c is restored from stanza 9.

*yaś śāṅgam hiraṇyadaṁ aśvā divyaṣ pa-[12]riplavaḥ tasyāham
nāma jagrabhā asmā ariṣṭatātaye z 8 z*

Read: yac śārṅgaṁ hiranyadaṁ yaś ca divyaṣ pariplavaḥ |
tasyāhaṁ nāma jagrabhāsmā ariṣṭatātaye z 8 z

In pāda a we might consider sārāṅgaṁ, or cāṅgaṁ.

[13] *kaṅkate vīrṇa parācūr apantṛyātāś śrṇāmi ghorā va prṣṭi*
vrahmaṇā kika-[14]*sā uta z 9 z*

For pāda a something like ye 'kaṅkate vīrṇāḥ might be possible;
then read b as in st 7, also c. The difficulties in ab are obvious.

ekatnyaṁ sadagvavati catasra udakaṁ guvaś śivā daśa sru-[15]*tā*
daśa keśinīṣ pañcaviṁśatīḥ z 10 z

The birch-bark corrects to (eka)ṁnyaṁ śa; Bm has ekarṇaṁ śa°.

Read: ekāntaṁ śatagvavati catasra udayeguvaḥ | śivā daśa srutā
daśa keśinīṣ pañcaviṁśatīḥ z 10 z kāṇḍaḥ 4 z

It will be evident that ekāntam is just a guess; perhaps udakaṁ-
guvaḥ would be as acceptable as udaye°; this stanza is not the sort
that generally concludes a hymn of this type.

19

[f164a15] *yadim uluṁgulukābhyo psarā-*[16]*bhyo karaṁ namaḥ*
yāś prayāṁkhe prayāṁkhayante sāntvānena mālvyāvayā z 1 [17]
yāś purastād ācaranty āra sākaṁ sūryasya raśmibhiḥ z 2 z yādharād
āca-[18]*ranty arasāt saruṣā saha z 3 z yaś paścād ācaranty andhena*
tamasā saha z [19] *yā uttarād ācaranti varṣeṇa vidyutāś saha z 4 z*
yā adhastād udi-[20]*kṣante śacakṣu kanikratī z 5 z yā upariṣṭhād*
avikṣyante nīlavyaktā-[f164b]*ni bibhratī z 6 z yā antarikṣe rāyanti*
vātena reṣmaṇā saha | yā nadī-[2]*r iti catasrah z 7 z idam uluṁ-*
gulukottarā z 8 z kāṇḍaḥ 5 z z [3] *iti caturtho nuvāka pañcadaśaḥ z*

Read: idam †uluṁgulukābhyo 'psarābhyo 'karaṁ namaḥ | yāś
preṅkhe preṅkhayante sāntvanena mālvyayā vā z 1 z idam ° ° °
namaḥ | yāś purastād ācaranti sākaṁ sūryasya raśmibhiḥ z 2 z idam
° ° ° namaḥ | yā adharād ācaranty arasās sarasās saha z 3 z
idam ° ° ° namaḥ | yāś paścād ācaranty andhena tamasā
saha z 4 z idam ° ° ° namaḥ | yā uttarād ācaranti varṣeṇa
vidyutā saha z 5 z idam ° ° ° namaḥ | yā adhastād udiḥkṣante
sacakṣuṣaḥ karikratīḥ z 6 z idam ° ° ° namaḥ | yā upariṣṭhād
avekṣante nīlavyaktāni bibhratīḥ z 7 z idam ° ° ° namaḥ | yā
antarikṣe rāyanti vātena reṣmaṇā saha z 8 z idam ° ° °
namaḥ | yā nadīṣ pratigāhante sāmrabhya kanyayā vayah z 9 z idam
° ° ° namaḥ | yāś tīrtham avagāhante 'ghnyas śvasatīr iva
z 10 z idam ° ° ° namaḥ | yāś samudrād uccaranty uccārī

ghoṣān karikratīḥ z 11 z idam ° ° ° namaḥ | yā gacchanti
janaṁ icchantīḥ prahitaṁ bahu z 12 z kāṇḍah 5 z iti pañcadaśe
kāṇḍe caturtho 'nuvākaḥ z

For the reading in f164a15 Bm gives ūlūm° and in f164b2 it
gives ulvaṁ°.

St 1 For pāda b see § 2.2.5d; for cd see Ppp 7.13.4.

St 2 For cd see Ppp 7.13.2.

St 6 Pāda d has appeared as Ppp 7.13.6b; I am not yet sure
that sacakṣusaḥ is a good emendation.

St 9 For the last four stanzas (iti catasraḥ) I have rearranged
the material given as Ppp 7.13.10-12. The form in which this
hymn is edited is open to objection but I believe it has some merit.

20

[f164b3] tvaj jātā rudra śantamā no hi no babhūjyā bhe-
[4]śajebhiḥ viṣmān yāvayāśmad vy oho mevaś cātayāśmad viṣūci
z 1 z [5] tvaṁ devānām asi rudraś śreṣṭhas tapastavas tavaśam
ugravāho | hariṇī ya sā [6] manasā modamānā babhūyavyatha
rudrasya sūno z 2 z tvaṁ hi no viraṇ [7] ire bheśajebhir uruṁ no
vaṁna maghavo marutvaṁ kacā naṣ pātum aṇhasa sva-[8]stī
viśvābhītīr apa sedhāsmat. z 3 z tvaṁ hi no vṛṣabha cakṣase ṣṭhā
yusme [9] rudrāyogrāya mīdhuse | kṣīravīrūya pra bharāmahe
matim yathā naś śam [10] aso dvipade śam catuṣpade z 4 z kva
cetu rudra hasto mṛṣayā ko jalā-[11]śaḥ apibhartā rapaso dāivyasya
z 5 z pari nidadhire tv asmat syene va-[12]siṣṭhā pṛtadān amīvāh
ārādhvaṁsainā vratanājāitāh z 6 z ahaṁ dhanu-[13]r haritaṁ
bibharṣy ahaṁ niṣkaṁ rajataṁ viśvarūpaṁ arhaṁ nidham te viśam
ejam na te dū-[14]raṁ nu pariṣṭhāsthi te bhava sadyaḥ sarvān
paripaśyāmi bhūmim z 7 z namas te [15] stu vidyute | namas te
stanayitruve | namas te stv aśmane | yenā dūrāt pradīja-[16]ssasi
z 8 z mā devānānm ugrarājam asmākaṁ puruṣa riśam rakṣān-
[17]si yasmād rakṣānsi nāśayāmasi vrahmaṇā z 9 z vrahmaṇeto
nā-[18]śayāmo ya divim cāṅgeṣv āruhat. | śalyām yakṣmasyāto
ropis ta i-[19]to vi nayāmasi z 10 z

Read: tvaj jātebhī rudra śantamebhiś śataṁ himā bhūjīya
bheśajebhiḥ | vi yakṣmān yāvayāśmad vy aṇho vy amīvāś cāta-
yāśmad viṣūciḥ z 1 z tvaṁ devānām asi rudra śreṣṭhas tavastamas
tavaśam ugrabāho | hariṇī yā sā manasā modamānā babhūvitha
rudrasya sūno z 2 z tvaṁ no viraṇ īraya bheśajebhir uruṁ no

vāmaṁ maghavo marutvan | †kadā naṣ pātum aṁhasaḥ svasti viśvā
abhītīr apa sedhāsmat z 3 z tvaṁ hi no vṛṣabha cakṣamīthā asmāi
rudrāyogrāya mīdhuṣe | kṣīravīrāya pra bharāmahe matiṁ yathā
naś śam aso dvipade śaṁ catuṣpade z 4 z kva cit te rudra mṛḥayākur
hasto yo asti bheṣajo jalāṣaḥ | apabhartā rapaso dāivyasya z 5 z
pari nidadhire tv asmac śyenī vasiṣṭhā †pṛtadān amīvāḥ | ārād
dhvaṁsayāinā ārād vratenājāitāḥ z 6 z arhan dhanur haritaṁ
bibharsy arhan niṣkaṁ rajataṁ viśvarūpam arhann idam dayase
viśvam ejat | na te dūraṁ na pariṣṭhāsti te bhava sadyaḥ sarvāṁ
pari paśyasi bhūmim z 7 z namas te 'stu vidyute namas te stana-
yitnave | namas te 'stv aśmane yenā dūrāt praty asyasi z 8 z mā
devānām ugra rājan asmākaṁ puruṣā riṣan | rakṣāṁsy asmad
rakṣāṁsi nāśayāmasi vrahmaṇā z 9 z vrahmaṇeto nāśayāmo ya
†divim cāṅgeṣv aruhat | śalyāṁ yakṣmasyātho ropīs tā ito vi
nayāmasi z 10 z kāṇḍaḥ 1 z

St 1 This is an adaptation of RV 2. 33. 2.

St 2 For ab see RV 2. 33. 3; pādas cd have no parallel and d
seems doubtful though each word is clear enough.

St 3 This stanza seems to be a debased mixture of RV 2. 33. 4c,
6a, and 3cd.

St 4 Pāda a here is a variant of RV 2. 33. 7d; our next stanza
is an adaptation of RV 2. 33. 7, without its pāda d.

St 7 Cf RV 2. 33. 10abc and Ś 11. 2. 25cd. There is confusion
here but I cannot make a more orderly arrangement.

St 8 Cf Ś 1. 13. 1; RVKh 4. 4 (Scheftelowitz p 113).

21

[f164b19] nayāmi tvāṁ paśupati ghr̥tenājyena [20] vardhayan.
yam dviṣmo yaś ca no dveṣti tasya veṣaḥ kariṣyatāḥ z 1 z adhi
[f165a] vr̥taṁ paśupati dvipade me catuṣpade | prasūto yatra jagh-
natas tato memāparaṁ vṛṣā z 2 [2] yā vām rudrās śivā tanū yā vām
santy arogiṇī | yā vām āyusmatī tanūs tābhi- [3] n no mṛtaṁ yuvaṁ
z 3 z na pra mṛlānti vrajino vratāni satyaṁ janvanto di vidathā
vada- [4] ntaḥ yāsyeme rudasī ubhe saṁ yukte mahasā hr̥dā | sa
prajānāṁ prajāpati sā- [5] dhu varṣati varṣati | sa veda ratnaṁ
bheṣajaṁ devebhyas paryābhr̥taṁ tena no mṛlātaṁ yuvas. [6] z 4 z
jivātave na martave atho ariṣṭatātaye z sāguṇā sāsate samyuktā
[7] valāya kaṁ | teṣāṁ yad indriyaṁ vṛha cita rocita rocanā z 5 z
ete rocane vṛ- [8] hatī antarīkṣe atho divaḥ tābhyām aprahinas

*sarvavirāṇ ariṣyate z 6 z [9] sarvavirāṇ ariṣyanto rocano adhi
tasthimā | yathā naṣ tripunavad vasu divaḥ [10] kṣubhyo psu
sūryaḥ z z*

Read: *nayāmi vām paśupati ghr̥tenājyena vardhayan | yaṁ
dviṣmo yaś ca no dveṣti tasya dveṣaḥ kariṣyathaḥ z 1 z adhi vrūtaṁ
paśupati dvipade me catuṣpade | prasūtāu yatra jaṅghanatas tato
me †māparam vṛṣā z 2 z yā vām rudrā śivā tanūr yā vām asty
aroginī | yā vām āyusmatī tanūs tābhir no mṛdataṁ yuvām z 3 z
†na pra† mṛdanti vājino vratāni satyaṁ jinvantaḥ | adhi vidathaṁ
vadantaḥ z 4 z yasyeme rodasī ubhe saṁyukte manasā hṛdā | sa
prajānām prajāpatis sādhu varṣati varṣati z 5 z sa veda ratnaṁ
bheṣajaṁ devebhyas paryābhṛtam | tena no mṛdataṁ yuvām jīvā-
tave na martave atho ariṣṭatātaye z 6 z saganās †sāsa te saṁyuktā
balāya kam | teṣām yad indriyaṁ vṛhac cittaṁ rucitaṁ rocanam
z 7 z ete rocane vṛhatī antarikṣe atho divaḥ | tābhyām †aprahinas
sarvavirā na riṣyanti z 8 z sarvavirā na riṣyanto rocane adhi
tasthima | yathā naṣ punavad vasu divaḥ kṣubhyo 'psu sūryaḥ z 9 z
kāṇḍaḥ 2 z*

St 1 The second dual seems appropriate here in view of the next two stanzas.

St 2 Pādas cd are very uncertain: the form jaṅghnatas appears in RV 9.66.25 as genitive; and that would have to be the pronunciation here.

St 4 That a pāda c has been omitted seems very probable.

St 7 In pāda a saganās may be preferable; another adjective is perhaps concealed in sāsa.

22

[f165a10] *indrāgni huve prathamo hvayāmi | māruta śi-[11]vān
hvayāmi viśvā devān imoho sam avantu me z 1 z tvaṁ prathamo
mṛtatva-[12]m agni devo devatvaṁ prathamo jigethaḥ tava divi
hṛdayaṁ sambabhūva manah | [13] śivāpo jātavedo ni yaścha z 2 z
agnāv agnir ity ekā z 3 z ye devā-[14]diviṣṭha ye prthivyām
jātavedo ya udāv āntarikṣa yad giriṣu parvatesu [15] psv antas te
devāśane yāvayād itaḥ z 4 z mittraṁ digbhyas kṛnuṣva jā-[16]tavedā
āśābhir mittram adhipā vi paśyat. | mā no hiṁsi divyenā-[17]gninā
sasyena yantu maruta spardhamānā z 5 z vidyotamāna stanayan
vṛ-[18]ṣevāṁsi kanīkradat. bhīmaḥ parjanya te rathas sāu naś śa
yaśchatu z 6 z [19] yo vidvatam āsanīm ātanvanti marutas salilād
adhi | kṛṣiṁ no viśvavārā [f165b] yāvad anvā ni tanvatām z 7 z*

ye vidyutam āsanām pātayanty antarikṣād uta vātā di-[2]vaś ca
tebhyo gr̥dbhyo namo stv ojase z 8 z tā yanti svaram̐kṛtā syonās
śivatamās pa-[3]thā | sā nā indra imām vadhī mittram enena
kṛṇmahe z 9 z darbhogra oṣadhī-[4]nām śakāṇḍo ajāyata | sa
devāiṣ prahito yam āgam svastaye vṛṣā mṛdbhiḥ [5] maha samvi-
dhānaḥ z 10 z kāṇḍaḥ 3 z

Read: indrāgnī huve prathamo hvayāmi marutaś śivān | hva-
yāmi viśvān devān imām homam avantu me z 1 z tvaṁ prathamo
'mṛtatvam agne devo devatvaṁ prathamo jigetha | tava divi
hṛdayaṁ sambabhūva sa naś śivāpo jātavedo ni yaccha z 2 z agnāv
agniś carati praviṣṭa ṛṣiṇām putro adhirāja eṣaḥ | tasmāi juhomi
haviṣā ghr̥tena mā devānām yoyuvad bhāgadheyam z 3 z ye devā
diviṣṭhā ye pr̥thivyām jātavedo ya urāv antarikṣe | ye giriṣu
parvateṣv apsv antas te devā āsanīm yāvayān itaḥ z 4 z mitraṁ
digbhiṣ kṛṇuṣva jātaveda āśābhīr mitram adhipā vi paśyaḥ | mā
no hiṁsīr divyenāgninā sasyena yantu marutas spardhamānāḥ z 5 z
vidyotamānas stanayan vṛṣevāiṣi kanikradat | bhīmaṣ parjanya te
rathas sa varco naś ca yacchatu z 6 z ye vidyutam āsanīm ā tanvanti
marutas salilād adhi | kṛṣīm no viśvavārā yāvad anyā nitanvatām
z 7 z ye vidyutam āsanīm pātayanty antarikṣād uta vātān divaś ca |
tebhyo gr̥dhrebhyo namo 'stv ojase z 8 z tā yanti svaram̐kṛtā syonās
śivatamās pathā | mā na indra imām vadhīn mitram enena kṛṇmahe
z 9 z darbha ugra oṣadhīnām śatakāṇḍo ajāyata | sa devāiṣ prahito
'yam āgan svastaye vṛṣā mṛdbhiḥ saha samvidānaḥ z 10 z kāṇḍaḥ 3 z

St 3 For this see Ppp 13. 9. 1.

St 8 A pāda c appears to have been omitted here.

St 9 I am not certain about the latter part of this.

23

[f165b5] vṛṣākhyasyāsurasya menir asi tā-[6]nvā tathā vedā
katamasya ko vidasyo vamaśāt. tānnābhyam akāna dvādaśā-
[7]hnani vṛkṣaye z 1 z aṣṛṇme tigmasyāhatam indrāgnibhyām
suśaṁsataḥ [8] tena sedāmayu dādati kṛṣiṁ me mā vadīr iti śasyan
me mā vadīr iti z 2 z [9] marataṣ pravṛghno divaḥ kṣudrebhi
raśmibhiḥ udumbarasya śākhayā cakṣu-[10]śāsanām yāvayād itaḥ
z 3 z maruto mṛlayāti no divaś śukrebhi ra-[11]śmibhiḥ udumba-
rasya śākhayā vicakṣuśāsanam yāvayād itaḥ z [12] z 4 z vantā
bhuvantam ā krāma parvatād adhi parvatam. giro pratiśru-[13]tā
satī vṛkṣām bhamadbhi sāvayam. z 5 z yad ānyā tvā satyā niyā

[14] vanyā paribhūr nyā māno pratiśrutas satī taṇaṁ bharamagdhī māvayaṁ z 6 z [15] uṣatī nāmāsi sadimṁdā nāma | anyām āsām gaścha yaṁ dvi-[16]śmas taṁ gaścha z 7 z parācīm anu savyataṁ parācy anundrava yadas tvā nā-[17]śayāmāsi vrahmaṇā vīryāvātā z 8 z vār bhavodakam bhavodakasyo-[18]dakam bhava kṣudrā kṣodiyasi bhūtvā yathehy adhamam tamaḥ z 9 z syonā bhava śagmā bhava śivāś chivatarā bhava | phenād im ṛjīyāsi [19] bhūtvedaṁ sāsyaṁ upacāra z 10 z namas te stu vidyute namas te stana-[f166a]yitnave | namas tagne dūrehetī kṛṇvo mā no hiṁsīr dvipado mā catuṣpadaḥ z [2] z 11 z prati tvā sāsahāsahaḥ sahām sahā pratiroddhum asi | ihendram i-[3]daṁ somahad bhūmyās tabhūm diviśrutam. z 12 z aphālakṛṣṭam akrāma mā [4] na indra imaṁ vadhiḥ yās samudrād uścanty utsabhyo yā nadībhyaḥ z 13 z [5] atyantas sarpo vāidyuto āsanam yāvayād itaḥ z z ity atharvaṇika-[6]pāippalādayaś sākhāyām pañcadaśaḥ kāṇḍās samāptāḥ z z [7] z kāṇḍaḥ 15 zz zz

Read: vṛṣākhyasyāsurasya menir asi tānvātathā vedaṁ kathamasya | kovidō 'sya tvāmāśāt. tānvābhyām takāna dvādaśāhani vṛṣṭaye z 1 z aṣṛṇ me tigmasyāhatam indragṇibhyām suśānsataḥ | tena me tvāmāyā dadāti kṛṣṇim me mā vadhiḥ iti sasyam me mā vadhiḥ iti z 2 z marutaḥ pra varṣanti no divaḥ kṣudrebhī raśmibhiḥ | udumbarasya śākhayā cakṣuśāsanim yāvayān itaḥ z 3 z maruto mṛdayanti no divaś śukrebhī raśmibhiḥ | udumbarasya śākhayā vicakṣuśāsanim yāvayān itaḥ z 4 z tvantā bhavantam ā krāma parvatād adhi parvatam | girāu pratiśritā satī vṛkṣāṇ tvābhamabdhī sāvayaṁ† z 5 z tvad ānyā tvā satyā niyā vanyā paribhūr nyā† | sānau pratiśritā satī baṇam tvābhamagdhī māvayaṁ† z 6 z uṣatī nāmāsi sadimṁdā nāma | anyām āsām gaccha yaṁ dviśmas taṁ gaccha z 7 z parācīm anu samvataṁ parācy anu nirdrava | adas tvā nāśayāmāsi vrahmaṇā vīryāvātā z 8 z vār bhavodakam bhavodakasyodakam bhava | kṣudrād kṣodiyasi bhūtvāthehy adhamam tamaḥ z 9 z syonā bhava śagmā bhava śivāś chivatarā bhava | phenād im ṛjīyāsi bhūtvedaṁ sācyam upācara z 10 z namas te 'stu vidyute namas te stanayitnave | namas te 'gne dūrehetē kṛṇmo mā no hiṁsīr dvipado mā catuṣpadaḥ z 11 z prati tvā sāsāha sahaḥ sahāṇ pratiroddhum asi | ihendra idaṁ sumahad bhūmyā astabhnod divi śritam z 12 z aphālakṛṣṭam ā krāma mā na indredam vadhiḥ | yās samudrād uc caranty utsebhyo yā nadībhyaḥ | atyantas sarpo vāidyuto āsanim yāvayād itaḥ z 13 z kāṇḍaḥ 4 z

ity atharvanikapāippalādāyāś śākhāyām pañcadaśaṣ kāṇḍas
samāptaḥ z z kāṇḍaḥ 15 zz

St 1 The word vṛśākhyā is reported by MW as being the name of a magic formula recited over weapons; it might as well be the name of an asura. The suggestions made above are tentative: in d perhaps atanad might stand.

St 3 In pāda a perhaps pra vardhanti might be considered.

St 8 Pāda a is Ś 6. 29. 3d.

There is all too much left unsolved in emending this hymn: the general intent of it is fairly clear.



THE KASHMIRIAN ATHARVA VEDA, BOOK EIGHTEEN EDITED WITH CRITICAL NOTES

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Introduction

The eighteenth book of the Pāippalāda here presented is of moderate length: in arrangement of contents it differs somewhat from the other books and the implications of this difference are not wholly clear.

Of the ms.—This eighteenth book in the Kashmir ms begins f227b18 and ends f239b9, almost twelve folios. Most of the pages have 20 or 21 lines of script, a few have only 19. The birch-bark is in good condition throughout the book except for a break at the top of f236. There are, as heretofore, some marginal corrections.

Punctuations, etc.—The regular, almost unvaried, habit of the ms in this book is to use the colon (single bar) or virāma to indicate a pause, except at the end of hymns and to set off colophons: to set off colophons and numerals the period ("z") is used. After each hymn in this book, excepting three, a numeral is placed to indicate its order in the anuvāka: in two places the numerals are not correct, one of which, after hymn 7, seems surely to be a simple mistake, the other, after hymn 28, is a "6" instead of a "2"; in this latter case it is probable that a stanza numeral has taken the place of the kāṇḍa numeral. Stanzas are not numbered.

The book is divided into six anuvākas of unequal length: at the end of each of the first five anuvākas is the proper colophon, at the end of the last one stands only the general colophon marking the end of the book.

Accents are marked on several entire hymns and on a considerable number of stanzas in other hymns: accents are marked on 1.1—3.8 and 21.1—23.4, also on some stanzas in hymns 5, 7, 8, 12, 16, and 24.

Extent of the book.—This book as edited has 32 hymns divided into six anuvākas: again in this book the decad division of long hymns is made important and the arrangement of stanzas agrees



rather closely as between the Śāunikīya text and that of the Pāippa-lāda. Hymn 27 is prose. As in previous books a table is given here to present succinctly some statistics. Only nine stanzas are new.

1	hymn	has	3	stanzas	=	3
2	hymns	have	4	stanzas each	=	8
1	hymn	has	6	"	=	6
1	"	"	7	"	=	7
1	"	"	8	"	=	8
3	hymns	have	9	stanzas each	=	27
19	"	"	10	"	=	190
2	"	"	11	"	=	22
1	hymn	has	12	"	=	12
1	"	"	14	"	=	14
<hr/>						
32						297

Contents of the book.—All of § Book 14 is here except a few stanzas; about half of § Book 13; § Book 15.1 and 15.2.1; some stanzas from the beginning and from the end of Book 16; Book 17, but with omission of six stanzas; and as the last stanza of the book here stands § 18.4.89 which is the last stanza in § Book 18. In WT p. 1014ff Lanman gives a conspectus of the contents of Pāipp Book 18 and a discussion of the significance of the arrangement. He interprets the inclusion of parts, but not all, of § Books 15 and 16 as an acknowledgment by Pāipp that all the material of those books is regarded as belonging to its own text, and he interprets the inclusion of § 18.4.89 as an acknowledgment that all of § Book 18 is regarded as part of the Pāipp text. The manner in which the Kashmirian manuscript presents the material here may be vaguely comparable to quotation by pratika: but the method is not used in any previous book nor in Book 19; nor, I suspect, in Book 20; and quoting the last stanza of a book is not a common mode of indicating the use of the entire book. It must however be remembered that Books 12—18 of § are of different character from the rest of that collection. With some reservations I can think that the Kashmir manuscript means to intimate that it accepts more of § Books 15 and 16 than the parts actually written down.

The question concerning the funeral stanzas (§ Book 18) is somewhat different: the last stanza of § Book 18 has little or no

connection with the funeral stanzas but there it stands with them, whereas in Pāipp it stands as the last stanza of the anuvāka which is Book 17 in Ś. To some scholars it may seem more fittingly joined to the hymn to the sun (Indra as sun) than associated with the funeral stanzas. It occurs as the first stanza of RV 1.105, a hymn which some ancient and modern commentators have thought alludes to an adventure of Trita in a well: the associations of Trita with Indra and the sun are fairly clear and perhaps sufficient to justify the position of the stanza with the material which is Book 17 of Ś. But there is still the question as to why the funeral stanzas are not in the Pāippalāda.

ATHARVA VEDA PĀIPPALĀDĀ ŚĀKHĀ BOOK EIGHTEEN

1

(Ś 14.1)

[f227b18] *athāṣṭādaśaṁ likhyate* zz [19] *oṁ namo gaṇeśāyā |*
oṁ namo jvālābhagavatyāi | oṁ namas tilottamāyāi zz [20] *oṁ*
satyenottabhītā bhūmis sūryenottabhītā dyāuḥ ṛtenādityas tiṣṭha-
[f228a] *nti divi somo adhiśritaḥ somenādityā balinas somena prthivī*
mahī [2] *atho nakṣattrāṇām eṣāṁ upasthe soma āhita | somaṁ*
manyate pāpivā- [3] *n yat saṁpiśanty oṣadhim. | somaṁ yaṁ vrah-*
maṇo vidur na tasyāśnāpitārthivā [4] *aśchadvidhānāir gupito*
bārhatāis soma rakṣitaḥ grāvṇām iśchrṇvaṁ tiṣṭhasi [5] *a te naś-*
nāti pārthivaḥ cittir vā vopabarhaṇāi cakṣur ā vadaty añjanaṁ |
dyāu- [6] *r bhūmiḥ kośa āsīd yad ayāt sūryā patim. | rāibhy āsīd*
anudeyī nārāsa- [7] *sī nyocanī | sūryāyā bhadraṁ id vāso gātha-*
yetu pariṣkṛtaḥ | [8] *stomā āsan paridhayaḥ kuvīraṁ śchanda*
upaśaḥ sūryāyā aśvinā varād a- [9] *gnir āsit purogavaḥ somo*
vadhūyūr abhavad aśvinā stām ubhā varā | sūryām yat pa- [10] *tye*
śaṁsantīm manasā savitādadhāt | mano asyā ana āsī dyāur āsīd uta
ścha- [11] *dīh śukrāv anaḍvāhāv astām yad ayāt sūryāt patim. |*
ṛksāmābhyām upahi- [12] *tāu gāvāu te sāmnāv āitām. śrotraṁ ti*
cakre āsthām divi pañcā carācaraḥ [13] *z 1 z*

In the right margin of f228a opposite line 10 is dhat.; the ms marks the accents in this hymn and in the next two.

For the invocation read: *athāṣṭādaśaṁ likhyate z z oṁ namo gaṇeśāyā z oṁ namo jvālābhagavatyāi z oṁ namas tilottamāyāi z z*

Read: satyenottabhitā bhūmis sūryenottabhitā dyāuḥ | ṛtenā-
dityās tiṣṭhanti divi somo adhi śritaḥ z 1 z somenādityā balinas
somena pṛthivī mahī | atho nakṣatrāṇām eṣām upasthe soma āhitaḥ
z 2 z somaṁ manyate papivān yat saṁpiṇśanty oṣadhim | somaṁ
yam vrahmāno vidur na tasyāśnāti pāṛthivaḥ z 3 z āchadvidhānāir
gupito bārhatāis soma rakṣitaḥ | grāvṇām ic chrṇvan tiṣṭhasi | a te
nāśnāti pāṛthivaḥ z 4 z cittir vāvopabarhaṇaṁ cakṣur vāvā-
bhyañjanam | dyāur bhūmiḥ kośa āsīd yad ayāt sūryā patim z 5 z
rāibhy āsīd anudeyī nārāśaṁsi nyocanī | sūryāyā bhadram id vāso
gāthayāitu pariṣkr̥tam z 6 z stomā āsan paridhayaḥ kurīraṁ chanda
opaśaḥ | sūryāyā aśvinā varāgnir āsīt purogavaḥ z 7 z somo
vadhūyur abhavad aśvināstām ubhā varā | sūryām yat patye śaṅ-
santiṁ manasā savitādādāt z 8 z mano asyā ana āsīd dyāur āsīd uta
chadiḥ | śukrāv anaḍvāhāv āstām yad ayāt sūryā patim z 9 z
ṛksāmābhyām upahitāu gāvāu te sāmānāv āitām | śrotraṁ te cakre
āstām divi panthās carācaraḥ z 10 z 1 z

The first two anuvākas here [14 hymns] agree fairly closely in general with the wedding stanzas as given in Ś Book 14; the same number of stanzas appear in each version, but Ppp omits four which Ś gives and gives four which are new.

St 4. In pāda d Ś and RV have na te aś° and we might well read so here, assuming an error such as appears in the ms at the end of st 3.

St 6. In pāda d the correction follows RV.

2

(Ś 14.1)

[f228a13] śuci te cakre yātyā vyāno aha āhataḥ ano manasmayaṁ
sū-[14]ryārohat prayati patim. sūryāyā vahatuḥ pragāt savitā yam
avasṛjat. | [15] aghāsu hanyānte gāvaḥ phālguṇīṣu vi havyate |
yad aśvinā pr̥schamānāv a-[16]yātām tricakreṇa vahatuṁ sūryāyāḥ
kvāivam cakram vām āsīt kva deṣṭrāya tassva-[17]thuh yad ayātām
śubhas pati vadeyaṁ sūryām upa | viśve devā anu tad vām
a-[18]jānaṁ putras pitarāv avṛṇīta pūṣā | dve te cakre sūrye
vrahmaṇā ṛtuṣā vi-[19]duḥ athāikaṁ cakram yad gūhā tad ardhā-
tayā id viduḥ pra tvā muñcāmi varu-[20]nasya pāśācyena tvāba-
dhnāt savitā suśevaḥ uruṁ lokaṁ sugam itra panthām [f228b]
kr̥ṇomi tubhyaṁ sahaapatnī vadhūḥ arimṇaṁ yajāmahe sugandhim

*pativedanam. urvā-[2]rukam iva bandhanād yato muñca māmutaḥ
preto muñcata māmutas subaddhām a-[3]mutas karat. | yatheyam
indra mīdhvas suputrā subhagāsati | bhagas tveto na-[4]yatu
grdyāśvinā tvā pra vahatām rathena grhān gaścha grhapatnī yathāso
[5] vaśinī tvaṁ vidatham ā vadāsi | iha priyaṁ prajāyā te samṛd-
dhyatā-[6]m asmin grhe gārhapatyāya jāgrvi | enā patyā tanvām
saṁ sprśasvām athā [7] cirvi vidatham ā vadāsi z 2 z*

In the right-hand margin, opposite line 15 is *pā°*, and opposite line 16 is *kvāikam*.

Read: *śuci te cakre yātyā vyāno akṣa āhataḥ | ano manasmayam
sūryārohat prayatī patim z 1 z sūryāyā vahatuḥ prāgāt savitā yam
avāsṛjat | aghāsu hanyante gāvaḥ phalgunīṣu vy uhyate z 2 z yad
aśvinā prechamānāv ayātam tricakreṇa vahatum sūryāyāḥ | kvāikam
cakram vām āsīt kva deśtrāya tasthathuḥ z 3 z yad ayātam śubhas
patī vareyam sūryām upa | viśve devā anu tad vām ajānan putraḥ
pitarāv avṛṇīta pūṣā z 4 z dve te cakre sūrye vrahmāṇa ṛtuthā
viduḥ | athāikam cakram yad guhā tad addhātaya id viduḥ z 5 z
pra tvā muñcāmi varuṇasya pāsād yena tvābadhnāt savitā suśevāḥ |
urum lokaṁ sugam atra panthām kṛṇomi tubhyaṁ sahapatnyāi
vadhu z 6 z aryamaṇam yajāmahe sugandhim pativedanam | urvā-
rukam iva bandhanād ito muñcāmi māmutaḥ z 7 z preto muñcati
māmutas subaddhām amutas karat | yatheyam indra mīdhvas
suputrā subhagāsati z 8 z bhagas tveto nayatu <hasta>grhyāśvinā
tvā pra vahatām rathena | grhān gaccha grhapatnī yathāso vaśinī
tvaṁ vidatham ā vadāsi z 9 z iha priyaṁ prajāyā te sam ṛdhyatām
asmin grhe gārhapatyāya jāgrvi | enā patyā tanvaṁ saṁ sprśasvāthā
jirvir vidatham ā vadāsi z 10 z 2 z*

St 2. In pāda b aghāsu agrees with RV; Ś has maghāsu. In d the ms reading havyate may have arisen under some sort of influence from the late caus. pass. vāhyate.

St 6. This is Ś 14. 1. 58; pādas ab = Ś 19 ab.

St 7. For pāda d cf. especially VS 3. 60.

St 10. In pāda b other texts have jāgrhi; but Ppp reading is possible.

3

(Ś 14. 1)

[f228b7] *ihāiva staṁ mā vi yāuṣṭam dīrgha-[8]m āyur vy aśnu-
tam. | kṛīlantāu putrān napṛibhīr modanāu sve grhe | pūrvāparam*

[9] *ñ carato māyayāitāu śīśu krīlantāu pari jāto adhvaram. viśvany anyo bhū-*[10]*vanā vicaṣṭa ṛtūr anyo vidadhaj jāyate punaḥ navo navo bhavati jāyamāno* [11] *hnām ketur uṣasām ety agram. | bhāgam devebhyo vi dadhāty āyan pra candramās thi-*[12]*rate dīrgham āyuh parā dehi sāmulyam vrahmabhyo vi bhajā vasu | kṛtyāiṣā pa-*[13]*dvati bhūtvā jāyā viśate patim. nīlaloḥitaṁ bhavati kṛtyāsakti-*[14]*r vy ajyate | edhante asyājñātayaṣ patir bandheṣu badhyate | āsrīrā tanūr bhava-*[15]*ti ruśati pāpayāmuyā | patir ya rścha vadhvo vāsasas svam aṅgam abhy u-*[16]*ṇute | āśāsanam vyaśāsanam atho adhivikartanam. | sūryāyāṣ paśya* [17] *rūpāni tāni vrahmota śumbhati | tṛṣṭam etat kaṭukam etad apāśavad vi-*[18]*ṣavam nāiṣadhattave | sūryām yo vrahmā veda sa id vadhūyam arhati | sa vāi ta syono* [19] *harati vrahma vāsas suman-galāu | prāyaścittam yo dhyeti yena nāyā na ri-*[229a]*ṣyati | yuvaṁ bhagam sambharantas samaddham ṛtam vadantām ṛtyodyena | vrahmaṇas pate pati-*[2]*m asyāi rocayāmum cāru śumbhalo vadatu vācam etām. z 3 z*

Read: *iḥaiva staṁ mā vi yāuṣṭam dīrgham āyur vy āsnutam | krīlantāu putrāir naptṛbhir modamānāu sve grhe z 1 z pūrvāparam carato māyayāitāu śīśu krīlantāu pari yāto adhvaram | viśvāny anyo bhuvanā vicaṣṭa ṛtūr anyo vidadhaj jāyate punaḥ z 2 z navo-navo bhavati jāyamāno hnām ketur uṣasām ety agram | bhāgam devebhyo vi dadhāty āyan pra candramās tirate dīrgham āyuh z 3 z parā dehi sāmulyam vrahmabhyo vi bhajā vasu | kṛtyāiṣā padvati bhūtvā jāyā viśate patim z 4 z nīlaloḥitaṁ bhavati kṛtyāsaktir vy ajyate | edhante asyā jñātayaṣ patir bandheṣu badhyate z 5 z āsrīrā tanūr bhavati ruśati pāpayāmuyā | patir yad vadhvo vāsasas svam aṅgam abhyūrṇute z 6 z āśāsanam viśāsanam atho adhivikartanam | sūryāyāṣ paśya rūpāni tāni vrahmota śumbhati z 7 z tṛṣṭam etat kaṭukam etad apāśṭhavad viṣavan nāitad attave | sūryām yo vrahmā veda sa id vadhūyam arhati z 8 z sa vāi tat syono harati vrahmā vāsas suman-galam | prāyaścittam yo dhyeti yena jāyā na riṣyate z 9 z yuvaṁ bhagam saṁ bharathas samṛddham ṛtam vadantāv ṛtyodyena | vrahmaṇas pate patim asyāi rocayāmum cāru sambhalo vadatu vācam etām z 10 z 3 z*

St 1. In pāda b here and below in 13.3d dīrgham replaces viśvam or sarvam of other texts except PG. In d RV has sve grhe as here.

St 2. In pāda b only Ś has arṇavam; and in c only Ś has

viśvānyo, and vicaṣṭe appears only in MS and the two AV texts. In d Ś has jāyase navaḥ, others as here. Further details in WT.

St 3. Only Ś has the verbs in the second person.

St 9. Pāda b is given here as in Ś; perhaps the reading of the ms could stand. In c Ś has °cittim.

St 10. In pāda c amum is otiose but need not be omitted.

4

(Ś 14.1)

[f229a2] ahed a-[3]sāgha na maro gamāthe imam gāvaṣ prajayā vardhayātha | śubham yatidusṛ-[4]yās somavarcaso viśve devās kinna iha yaṁ manāṁsi | imam gāvaṣ prajayā [5] saṁ viśadhvam imam devānām i manāti bhāgam. | asmāi va pūthā marutaś ca [6] sarve asmāi vo dātā savitā suvāti | anṛkṣarā ṛjavas santu nthāyeno ye-[7]bhis sakhāyo yanti no vareyam. sambhagena sam aryamnā saṁ dhātā sṛjatu va-[8]rcasā naḥ yan mānagnā jaghnam aśvinā yena vā surā | yenākhyābhyāṣicyanta te-[9]namām varcasāvatam. yada varco heṣu surāyām ca yad āhitam. yada goṣv aśvi-[10]nā varcas tenemām varcasāvatam. | yo nīdhmo dīdāyāpsv antar yaṁ viprāsa īla-[11]te adhvaṛeṣu | apān napān madhumatir apo dā yābhīr indro vāvṛdhe vīryāvām. [12] yadam aham ruśantaṁ grābham tanūrdūṣim athi nudāmi | yaś śivo bhadro rocanas te-[13]na tyām api nudāmi | ā śrī harantu strapanam vrahmaṇāvīraghnīr utajantv ā-[14]paḥ aryemno gñīm pary eti kṣipram pradīkṣante śvaśurā divarāś ca | śān te hiraṇyām [15] śam u santv āpaś śān te metir bhavati sām yuktaś ca tarutamaḥ śān tāpaś śatapavi-[16]trā bhavantu saṁ patyā tanvaṁ saṁ spriśasva yathā sindhun nadīnām sāmṛājyaṁ su-[17]śuve vṛkāt. yāvā taṁ saṁṛājīdhi paśyad astvaṁ paretya z 4 z

At the end of line 12 "m." is out in the margin; three lines below, in the same margin, is śān te and below that is śān ta me.

Read: ihed asātha na paro gamāthemam gāvaṣ prajayā vardhayātha | śubham yatir usriyās somavarcaso viśve devās krann iha | yaṁ manāṁsi z 1 z imam gāvaṣ prajayā saṁ viśadhvam imam devānām na mināti bhāgam | asmāi vaḥ pūṣā marutaś ca sarve asmāi vo dātā savitā suvāti z 2 z anṛkṣarā ṛjavas santu panthāno yebhis sakhāyo yanti no vareyam | saṁ bhagena sam aryamnā saṁ dhātā sṛjatu varcasā naḥ z 3 z yan māhānagnyā jaghanam aśvinā yena vā surā | yenākṣā abhyāṣicyanta tenemām varcasāvatam z 4 z

yac ca varco 'kṣeṣu surāyām ca yad āhitam | yad goṣv aśvinā varcas
tenemām varcasāvataṁ z 5 z yo 'nidhmo didāyāpsv antar yaṁ
viprāsa īlate adhvaṛeṣu | apām napān madhumatīr apo dā yābhir
indro vāvṛdhe vīryāvān z 6 z idam ahaṁ ruśantaṁ grābhaṁ tanū-
dūṣim apa nudāmi | yas sico bhadro rocanas tena tyam apa nudāmi
z 7 z āsyāi harantu snapanaṁ vrāhmaṇā avīraghnīr ud acantv āpaḥ |
aryamṇo 'gnīm pary eti kṣipraṁ pratīkṣante śvaśurā devaraś ca
z 8 z śaṁ te hiraṇyaṁ śaṁ u santv āpaś śaṁ te methir bhavati
śaṁ yugasya tardma | śaṁ ta āpaś śatapavitṛā bhavantu śaṁ patyā
tanvaṁ saṁ sprśasva z 9 z yathā sindhur nadīnām sāmṛājyaṁ
suṣuve vṛṣā | evā tvaṁ samṛājñy edhi tpaśyad astaṁ paretya
z 10 z 4 z

St 2. In pādas ab Ś has viśāthāyam; imam here disturbs the
symmetry of meaning. Ś has dhātā in d.

St 3. In pāda a RV and ApMB have the better panthā; the
syllables eno in the ms might be a sort of dittography.

St 5. In pāda a both Ś and RV 10.30.4 have didayad.

St 8. In pāda b Lindenau's revision of Ś has acantu: in c
kṣipram is read also in ApMB 1.1.8.

St 10. In pāda d Ś has patyur which is probably intended here.

5

(Ś 14.1)

[f229a17] saṁrāñ e-[18]dhi śvaśureṣu saṁrājñataś śvaśruvām.
janāntu saṁrājedhi saṁrāgy uda tevr-[19]ṣā | yākrantaṁ navaṁ
yaś ca tatnire yā devīr antān abhito dadantaḥ tās tvā ja-[20]rase
saṁ vyayanty āyusmatīdaṁ pari dhatsva vāsaḥ jīvo rudanti vi
nayanty adhva-[21]raṁ dīrghāṁ anu prasitīm dīdhiyun naraḥ
vāmaṁ pītṛbhyo ya idam samerire [229b] mayāṣ patibhyo janayaṣ
pariṣvaje | dhruvaṁ syonaṁ prajāya te dhārayām āsmā-[2]na
devyāṣ pathivyaṁ upasthe | tam ā rohānumādyā suvīrā dīrghaṁ
tvāyu-[3]s savitā krnotu | devas te savitā hastaṁ grhnātu somo
rājā supraja-[4]saṁ krnotu | agnis subhagāṁ jātavedāṣ patyāṣ
patnīm jaradaṣṭīm kr-[5]notu | grhnāmi te sārūbhagatvāya hastaṁ
mayā patyā jaradaṣṭīr yathā-[6]saḥ bhago aryamā savitā purandhir
mahyan tvādūr gārha-[7]patyāya devāḥ yenāgnir amyā bhūmyā
hastaṁ jagrāha rakṣaṇam. | tena [8] grhnāmi te hastaṁ mā vya-
dhiṣṭhā maya saha | dhātā te hastam agrahit savi-[9]tā te hastam

agrahit. bhagas te hastam agraḥid aryamā te hastam agraḥit.
 [10] *patnī tvam asi dharmanāhaṁ gr̥hapatis tava | samey astu*
poṣyā mahyan tvā-[11]*dād vṛhaspatiḥ mayā patyā prajāvatī samñ*
jīra śaradaś śatam. [12] *tvaṣṭā vāso vy adadhās chubhāi kaṁ*
vṛhaspateḥ praśiṣā kavinām. te-[13]*nemām nāryaṁ savitā bhagaś*
ca sūryām iva pari dhattām prajāyāi z 5 z

Read: samrājñy edhi śvaśureṣu samrājñy uta śvaśruvām |
 nanānduḥ samrājñy edhi samrājñy uta devṛṣu z 1 z yā akṛntann
 avayan yās ca tatnīre yā devīr antān abhito 'dadanta | tās tvā jarase
 sam vyayanty āyusmatīdām pari dhatsva vāsaḥ z 2 z jīvaṁ rudanti
 vi nayanty adhvaraṁ dīrghām anu prasitīm dīdhiyur naraḥ |
 vāmaṁ pitṛbhyo ya idam samerire mayas patibhyo janayas pariṣvaje
 z 3 z dhruvaṁ syonaṁ prajāyāi te dhārayāmy aśmānaṁ devyās
 prthivyām upasthe | tam ā rohānumādyā suvirā dīrgham ta āyus
 savitā kṛnotu z 4 z devas te savitā hastam gr̥hṇātu somo rājā
 suprajasaṁ kṛnotu | agnis subhagām jātavedās patyā patnīm jara-
 daṣṭīm kṛnotu z 5 z gr̥hṇāmi te sāubhagatvāya hastam mayā patyā
 jaradaṣṭir yathāsaḥ | bhago aryamā savitā purandhir mahyaṁ
 tvādur gārhapatyāya devāḥ z 6 z yenāgnir asyā bhūmyā hastam
 jagrāha dakṣiṇam | tena gr̥hṇāmi te hastam mā vyathiṣṭhā mayā
 saha z 7 z dhātā te hastam agraḥit savitā te hastam agraḥit |
 bhagas te hastam agraḥid aryamā te hastam agraḥit | patnī tvam
 asi dharmanāhaṁ gr̥hapatis tava z 8 z mameyam astu poṣyā mahyaṁ
 tvādād vṛhaspatiḥ | mayā patyā prajāvatī sam jīva śaradaś śatam
 z 9 z tvaṣṭā vāso vy adadhāc chubhe kaṁ vṛhaspateḥ praśiṣā kavinām
 | tenemām nārīm savitā bhagaś ca sūryām iva pari dhattām prajāyāi
 z 10 z 5 z

St 1. This is very like the Ś version but a much varied text is given in RV 10. 85. 46, ApMB 1. 6. 6, and SMB 1. 2. 20.

St 2. In pāda c Ś has vyayantv: for readings of other texts see WT, with remarks there.

St 3. Here our text agrees with RV 10. 40. 10 in dīdhiyur, samerire and janayas.

St 4. In pāda b Ś has prthivyā upa°; see Vedic Variants, vol. 3, p. 328.

St 5. In pāda d Ś has patye.

St 7. In Ś (st 48) there is a fifth pāda prajāyā ca dhanena ca.

St 8. HG 1. 5. 9 has 12 pādas similar to the first four here, Ś has only two.

St 9. In pāda c prajāvatī is read also by RVKh 10.85 and PG 1.18.19.

St 10. In pāda d Ś has prajāyā.

6

(Ś 14.1)

[f229b14] dhruhṛstvā prorṇuvantu varcasā bhagena jyotiṣmatīdam
 prati muñca prasū va-[15]puḥ uṣāya va sūryasya sandrṣī indrāgnī
 dyāvāprthivī ya pūṣā [16] mitrāvaruṇā bhagāu āśvinobhāḥ vṛhas-
 patir maruto vrahma somam i-[17]mām nāryam prajāyā vardha-
 yantu | vṛhaspatis sa prathamā sūryāyā śī-[18]rṣe keśāḥ akalpayat.
 | tenemām āśvinā nāryam patyāśśe śoryathā-[19]masi | imām tad
 rūpam yad avama yoṣā jāyām jajñāse manasā cara-[20]ntī | stām
 annantiṣve sagabhi navigvāṣ ka imām vidvān vi cacanta [21] pāsam.
 | aham vi śyāmi mayi rūpam asyā vedud akapaśyam mana-[f230a]
 siṁ kulāyam. ana steyam agniṁ manasod amucye svayam sraṣṭhāno
 varuṇasya pāsam [2] imām vi śyāmi varuṇasya pāsam tena tvāba-
 dhāt savitā sumevah | ṛtasya [3] yonāu sukrtasya loke syonan te
 stu sahapatnī vadhū | udyatsyadhvam apa rakṣam ha-[4]nāthe
 imām nāryam sukṛte tadāpah | dhātā vipaśyat patim asye viveda
 [5] bhago rājā pura etu prajān. bhagas tataksa caturāṣ pado bhagas
 tataksa catvā-[6]ry āspadāni | tvaṣṭā pibeṣa madhyato varadhrām
 sā no stu sumāṅgalī | yenā-[7]jyena haviṣa prajāyāi ca vareṇyam. |
 paśubhyaś cakṣuse ca kaṁ sam agnyam sam i-[8]dhīmahi | śukim-
 śukam vahatum viśvarūpam hiraṇyavarṇam suvṛtam sucakram. |
 [9] ā roha sūrye sukrtasya lokam syonam patibhyo vahatum kṛṇu
 tvam. | māmśiṣṭhām [10] kumāryām sthūne devakṣate pathi śālāyā
 devyā dvāram syonam kṛṇvo vadhū-[11]patham. | vrahmāparam
 yujyantām vrahma pūrvam vrahmāntato madhyato vrahma sarvatāḥ
 [12] anāsyādhām devapurām prapadya śivā syonāṣ patiloke vi rāja
 z z [13] z 7 z ity aṣṭādaśakāṇḍe prathamō nuvākāḥ z z

In the top margin of f230b is mraṣṭhā; at the end of line 1, in the margin, is m. (indicating end of a pāda); and in the right margin opposite line 12 is vacaḥ, seeming to correct the end of the line.

Read: druhas tvā prorṇuvantu varcasā bhagena jyotiṣmatīdam |
 prati muñca prasūr †vapuh uṣāyā vā sūryasya sandrṣe z 1 z indrāgnī
 dyāvāprthivī pūṣā mitrāvaruṇā bhago āśvinobhā | vṛhaspatir maruto

vrahma soma imām nārīm prajāyā vardhayantu z 2 z vṛhaspatis sa
prathamas sūryāyās śirše keśān akalpayat | tenemām aśvinā nārīm
patyā †śse śobhayāmāsi z 3 z idam tad rūpam yad avasta yoṣā jāyām
jijñāse manasā carantīm | tām anv artiṣye sakhibhir navagvāiṣ ka
imān vidvān vi cacarta pāsān z 4 z aham vi ṣyāmi mayi rūpam asyā
vedad avapaśyan manasi kulāyam | na steyam admi manasoḍ amucye
svayam śrathnāno varuṇasya pāsam z 5 z imām vi ṣyāmi varuṇasya
pāsam tena tvābadhnāt savitā suśevah | ṛtasya yonau sukṛtasya
loke syonam te 'stu sahapatni vadhu z 6 z ud yacchadhvam apa
rakṣo hanāthemām nārīm sukṛte †tadāpah | dhātā vipaścit patim
asyāi viveda bhago rājā pura etu prajānan z 7 z bhagas tatakṣa
caturas padō bhagas tatakṣa catvāry uśyalāni | tvaṣṭā pipeṣa ma
dhyato vardhrān sā no 'stu sumāṅgali z 8 z yenājyena haviṣā prajāyāi
ca vareṇyam | paśubhyaś cakṣuṣe kaṁ sam agniṁ sam idhīmahi
z 9 z sukiṁśukaṁ vahatuṁ viśvarūpam hiraṇyavarṇam suvṛtam
sucakram | ā roha sūrye sukṛtasya lokam syonam patibhyo vahatuṁ
kṛṇu tvam z 10 z mā hiṁsiṣṭhām kumāryam sthūne devakṛte pathi |
śālāyā devyā dvāram syonam kṛṇmo vadhūpatham z 11 z vrahmā
param yujyatām vrahma pūrvam vrahmāntato madhyato vrahma
sarvataḥ | anāvyaḍdhām devapurām prapadya śivā syonā patiloke vi
rāja z 12 z 6 z

ity aṣṭādaśakāṇḍe prathamō 'nuvākah z z

St 1. This has no parallel; perhaps it is not metrical.

St 3. Ś does not have sa in a: in d it has patye sam śobh°
which might well be restored here.

St 6. This stanza corresponds to Ś st 19, and it agrees in one
or another detail with RV 10. 85. 24, TS 1. 1. 10. 2 and 3. 5. 6. 1,
and ApMB 1. 5. 16: this last text has two slightly differing versions.

St 7. In pāda b Ś has dadhāta, which we should probably
restore.

St 9. The repetition of sam in d is a little strange. This stanza
has no parallel.

7

(Ś 14. 2)

[f230a13] oṁ tubhyam agne [14] pary avahat sūryām vahatunā
saha | punas patibhyo jāyan dā agne prajāyā [15] saha | punas
patnīm agnir adād ayaśā saha varcasā | dīrghāyur a-[16]syā yaś
patir jīvāmtu śaradaś śatam. | somasya jāyā prathamam gandha-

[17]rvās te apa naṣ patih ṛtīyo agniṣ te patis turīyas te manuṣyajāh
 [18]somo dadad gandharvāya gandharvo dad agnaye | rayim ca
 putrāñś cādād agnir ma-[19]hyam atho imam. | ā vām agan sumatir
 vājiniṣasūm ny aśvinā hr̥tsu kā-[20]māñ ayañsata | subhūtaṁ gopā
 mithunā śubhaspatī priyā aryamṇo duryāñ [f230b] aśimahi | sā
 muñcasānā manasā śivena rahim dhehi sarvavīraṁ vacasyam.
 [2]sugan tīrtham saprapāṇam śubhaspatī sthānum pathiṣṭhām apa
 durmatim hatam. [3]apa rakṣāṁsy apa durmatim hatam śubhas-
 patī vāto aryāto asmāt. [4]purogavo ajayam rakṣāṁsy agne
 kṣetravat pūrvo vimṛdho nudasva | yā oṣa-[5]dhayo yā nādyo yāni
 kṣetrāṇi yā vanā | te tvā madhu prajā-[6]vatim pratyē rakṣantu
 rakṣasaḥ ya imam panthām agat svagam svastivāhanam. [7]yatra
 viro na riṣyaty anyeṣām virdate vindate vasu | idam su ve nara
 ṣṇuta [8]yāśiṣā dāmpatī vāsam aśnutaḥ ye gandharvāpsarasas ca
 devir e-[9]ṣa vānaspatyeṣṭhābhyādi tasthuḥ syonās thī asyāi vadhvī
 bhavantu mā hiñ-[10]siṣundhaatum uhyamānam. z 1 z

The first four stanzas are accented in the ms: in the left margin of f230b opposite line 11 is nva, correcting °ṣundha°.

Read: tubhyam agre pary avahant sūryām vahatunā saha | punaṣ
 patibhyo jāyām dā agne prajāyā saha z 1 z punaṣ patnīm agnir adād
 āyusā saha varcasā | dīrghāyur asyā yaṣ patir jīvātu śaradaś śatam
 z 2 z somasya jāyā prathamam gandharvas te aparāṣ patih | ṛtīyo
 agniṣ te patis turīyas te manuṣyajāh z 3 z somo dadad gandharvāya
 gandharvo dadad agnaye | rayim ca putrāñś cādād agnir mahyam
 atho imām z 4 z ā vām agan sumatir vājiniṣasū ny aśvinā hr̥tsu
 kāmāñ ayañsata | abhūtaṁ gopā mithunā śubhaspatī priyā aryamṇo
 duryāñ aśimahi z 5 z sā mandasānā manasā śivena rayim dhehi
 sarvavīraṁ vacasyam | sugam tīrtham suprapāṇam śubhaspatī
 sthānum pathiṣṭhām apa durmatim hatam z 6 z apa rakṣāṁsy apa
 durmatim hatam śubhaspatī vahatho aryāto asmāt | purogavo aja
 yā rakṣāṁsy agne kṣetravit pūrvo vimṛdho nudasva z 7 z yā oṣadhayo
 yā nadyo yāni kṣetrāṇi yā vanā | te tvā vadhu prajāvatim patye
 rakṣantu rakṣasaḥ z 8 z emam panthām aganma sugam svasti-
 vāhanam | yatra viro na riṣyaty anyeṣām vindate vasu z 9 z idam
 su me naraś ṣṇuta yayāśiṣā dāmpatī vāmam aśnutaḥ | ye gandharvā
 apsarasas ca devir eṣu vānaspatyeṣu ye 'dhi tasthuḥ | syonās te asyāi
 vadhvāi bhavantu mā hiñsiṣur vahatum uhyamānam z 10 z 1 z

St 1. This is RV 10. 85. 38; PG 1. 7. 8; ApMB 1. 5. 3; MG 1. 1. 12: only MG has agne in a, probably an error; see Vedic Variants, vol. 2, p. 402. In c only Ś begins sa naḥ.

St 5. This is RV 10. 40. 12 and ApMB 1. 7. 11, both of which have ayaṁsata in b; and I have kept kāmāṁ in b because it is in ApMB.

St 6. It seems almost certain that our text agrees with the text of Ś; but we might consider muñcamānā in a. This is RV 10. 40. 13.

St 7. This stanza has no parallel.

St 8. In pāda c Ś has tās tvā; but ApMB 1. 7. 9 has te, as here.

St 9. In pāda a Ś has arukṣāma, and ab as in Ś appear as Pāipp 2. 31. 3cd; see also ApMB 1. 6. 11. It seems probable that in our ms the mistake ya imam first arose and then aganma was changed.

8

(Ś 14. 2)

[f230b10] *ye vadhvaś candra vahatum ya-[11]kṣma yantu janāṁ anu | puras tām yajñīyā devā nayantu yata āgatāḥ [12] mā vidan paryāyano ya āsīdanti dāmpatī sugena durgapātahi-[13]tām apa drāntv arātayaḥ saṁ kṣāyāmi vahatum vrahmaṇā grhāir aghore-[14]ṇa cakṣuṣā maitreṇa | paryāṇaddham viśvarūpaṁ yasmin myonaṁ pa-[15]tibhyas savitā kṛṇotu tat. śivā nāryam astum āgam imam dhātā loka-[16]m asyāi viveda | tām aryamā bhago aśvino-bhāṣ prajāpatiḥ prajāyā [17] vardhayantu | āt*ān*aty arvarā nāryam āgam yasyān naro vapanta bīja-[18]m asyāḥ śchā vaṣ prajāṁ janayād vakṣanābhya bibhratī dudram ṛṣadūrdheve-[19]ndraṣ pra jayatām bhagasya mumatāv asat. | ud vā tīdūrmṛṣyāṁ me ha-[20]ntv āpo yoprāni muñcatu | mudusvatāu vyenasāghnyāu śūnam āratām. [f231a] aghoracakṣur apatighny edhi syonā śāgmā saśevā muyamā grheṣu | prajāvatī vī-[2]rasūr devrkāmamam agniṁ gārhapatyam saparya | adavaraghnī patiraghnī edhi syona-[3]ṣ paśubhyas sumanas suviraḥ vīrasūr devakāmā syonā ntvedhiṣimahi [4] sumanasyamānā | ut tiṣṭhādaṣ kim iśchant-vedam agāhan tvede abhibhūṣ tvā-[5]d grhā | aśūnyeṣi nirṛti yājagandhot tiṣṭhārāte pra pata māmsvi raṁsthā z [6] z 2 z*

Accents are marked on stt 1-3ab and 8-10ab.

Read: *ye vadhvaś candram vahatum yakṣmā yanti janāṁ anu | puras tām yajñīyā devā nayantu yata āgatāḥ z 1 z mā vidan paryā-yiṇo ya āsīdanti dāmpatī | sugena durgam atītām apa drāntv arātayaḥ z 2 z saṁ kṣāyāmi vahatum vrahmaṇā grhāir aghoreṇa cakṣuṣā maitreṇa | paryāṇaddham viśvarūpaṁ yad asmin syonaṁ*

patibhyas savitā kṛnotu tat z 3 z śivā nāriyam astam āgann imam
dhātā lokam asyāi viveda | tām aryamā bhago aśvinobhā prajāpatiḥ
prajāyā vardhayantu z 4 z ātmanvaty urvarā nāriyam āgan yasyām
naro vapanta bījam asyām | sā vaṣ prajāṁ janayād vakṣaṇābhyo
bibhrati †dudram ṛsadūrdhe vendraṣ† z 5 z <sinīvāli> pra jāyatām
bhagasya sumatāv asat z 6 z ud va †tīd ūrmīś śamyā hantv āpo
yoktrāṇi muñcata | māduṣkṛtāu vyenasāghnyāu sūnam āratām z 7 z
aghoracakṣur apatighny edhi syonā śagmā suśevā suyamā gr̥heṣu |
prajāvatī vīrasūr devakāmam agniṁ gārhapatyam saparya z 8 z
adevgr̥hny apatighny edhi syonā paśubhyas sumanās suvīrā |
vīrasūr devakāmā syonā saṁ tvayāidhiśīmahi sumanasyamānāḥ
z 9 z ut tiṣṭhādaṣ kim icchantīdam āgā ahaṁ tveḍe abhibhūs svād
gr̥hāt | aśūnyāiṣi nirṛte yājaganthot tiṣṭhārāte pra pata †maṁsvi
raṁsthāḥ z 10 z 2 z

St 1. This and the next are RV 10.85.31.32; cd here have appeared as Ppp 7.3.6cd.

St 2. Pāda a has appeared as Ppp 5.6.6a, where vidhan was allowed to stand; vidan should be read. Ś has paripanthino.

St 3. See ApMB 1.7.10 which differs from our reading only by having asyām at the end of c: Ś and Ppp 3.26.1c have mitriyeṇa.

St 5. In pāda b we might better read 'vapanta; Ś has vapata.

St 6. See st 2cd in the next hymn.

St 7. See RV 3.33.13.

St 8. With this and the next cf RV 10.85.44; ApMB 1.1.4; and HG 1.20.2: these confirm devakāmā.

9

(Ś 14.2)

[f231a6] yadā gārhapatyām asiparyāiyāiḥ pūrvam agniṁ vadhūr
iyam | adhā [7] sarasvatyāi nāri pitubhyaś ca namas kuru | carma
varmāitad ā harāsyāi nāryā [8] upasthire | sinīvāli pra jāyatām
bhagasya sumatāv asat. upa str-[9]nīha balbajam adhi carmanī
rohate | tatropaviśya suprajā imagnyam sapa-[10]ryatu balba-
janyasya carmajopastrāṇīhinaḥ tad ā rohatu suprajā yā ka-[11]nyā
vindate patim. | ā roha camopa sīdāgnim eṣa devaṁ hantu
rakṣān-[12]si | sarvā sumāṅgaly upa sīdemam agniṁ saṁpatnī
prati bhūṣha de-[13]vām. | pra jāyantām mātulasyād usthām
nānārūpāś paśavo ja-[14]yamānā | iha prajā saṁ jano patye smāi

sujoyeṣṭho bhavatu te putra eṣaḥ | [15] *sumaṅgalī prataranī grhāṇām suśevā patye śvaśurāya sambhum.* | [16] *syonā śvaśruṣī pra grhān viśemām prajāvatī jaradaṣṭir yathāsat.* [17] *samaṅgalīr iyaṁ vadhūr imām sam eta paśyata* | *sāubhāgyam asyāi dattvā dāurbhā-* [18] *gyena paretanā* | *yā dūhārdo yuvatayo yās ceha caratīr api* | *varco hy a-* [19] *syāi sandatvāyathāsta vyaparetana* | *rukṣmaprastaraṇām vahyaṁ viśvārūpā-* [20] *ni bibhratam.* | *ā roha sūryā sāvitṛi vṛhatī sāubhagāya kam.* | [f231b] *z 3 z*

Read: *yadā gārhapatyam asaparyāit pūrvam agniṁ vadhūr iyaṁ* | *adhā sarasvatyāi nāri pitṛbhyaś ca namas kuru z 1 z śarma varmāitad ā harāsyāi nāryā upastire* | *sinīvāli pra jāyatām bhagasya sumatāv asat z 2 z upa str̥ṇīhi balbajam adhi carmaṇi rohite* | *tatropaviśya suprajā imam agniṁ saparyatu z 3 z <yam> balbajam nyasyatha carma copastr̥ṇīthana* | *tad ā rohatu suprajā yā kanyā vindate patim z 4 z ā roha carmopa sīdāgnim eṣa devo hantu rakṣāṁsi sarvā* | *sumaṅgaly upa sīdemam agniṁ sampatnī prati bhūṣeha devān z 5 z pra jāyantām mātur asyā upasthān nānārūpāṣ paśavo jāyamānāḥ* | *iha prajāṁ janaya patye 'smāi sujoyeṣṭho bhavatu te putra eṣaḥ z 6 z sumaṅgalī prataranī grhāṇām suśevā patye śvaśurāya śambhūḥ* | *syonā śvaśrvāi pra grhān viśemām prajāvatī jaradaṣṭir yathāsaḥ z 7 z sumaṅgalīr iyaṁ vadhūr imām sam eta paśyate* | *sāubhāgyam asyāi dattvā dāurbhāgyena paretanā z 8 z yā durhārdo yuvatayo yās ceha jaratīr api* | *varco hy asyāi sandatvāyathāstaṁ vi paretana z 9 z rukmaprastaraṇām vahyaṁ viśvā rūpāni bibhratam* | *ā rohat sūryā sāvitṛi vṛhate sāubhagāya kam z 10 z 3 z*

St 2. For this see ApMB 1. 8. 1.

St 5. This is 24ab and 25cd in Ś; the next here is 25ab and 24cd in Ś.

St 7. Pāda d has no exact parallel; but see above 5.6b (= 14. 1. 50b).

St 9. In pādas cd I have followed RV 10. 85. 33, which is a close parallel to our st 9.

St 10. While *vṛhatī* could stand in d it seems better to read with Ś.

10

(Ś 14. 2)

[f231b1] *ā roha talpaṁ sumanasyamāne iha prajāṁ jane patye asmāi* | *indrā-* [2] *nīva suptā buddhyamānā jyotir ugrā uśasaḥ pati*

cākaraḥ devāgre [3] ny apadyanta patnī saṁv aspr̥santi tanvas
tanūbhiḥ sūryeva nāri vi-[4]śvarūpā mahitvā prajāvatī patye sam-
bhavāsira | udīrṣvāta-[5]ś patihy eṣāṁ viśvāvasuṁ namasā gīrbhir
īle | ****mim ischa pi-[6]tr̥sudhan vaktām sa te bhāgo januṣā
tasya viddhi | yāpsarasas sadhamādaṁ padaṁ-[7]ny antarā havir-
dhānaṁ sūryaṁ ca | tās te janitram abhi taś parehi namas te
ga-[8]ndharvratamanā kṛṇomi | namo gandharvasya manaso namo
bhāsāya cakṣuṣe ca [9] kṛṇva | viśvāvaso namo vrahmāṇānte
kṛṇomy abhicaryāpsarasas parehi [10] rāyā vayaṁ sumanasa
syāmodito gandharvam ā yivratām. aghnan sa [11] devaṣ paramaṁ
sadhastham aganma vayaṁ pratiranta ayuḥ saṁ pitarāv ṛdvaye
sr̥-[12]jetām pitāmātā ja retaso bhavātha | varīva yoṣāmām adhi
rohayanām [13]prajāṁ kṛṇvāyām iha rodamānāu ā vām prajāṁ
janayatu prajāpatir a-[14]horātrābhyām sam anaktu aryamā |
adurmaṅgalīṣ patilokam ā viśa śan no a-[15]stu dvipade śaṁ
catuṣpade | tāṁ pūṣamīschivatamām erayasva yasyām bījaṁ ma-
[16]nuṣyā vapanti | yā na ūrū uṣatī viśrayāte yasyām uṣantaṣ
praharema [17] śepaḥ | ā rohorum upa datsva hastaṁ pari śvajasva
jāyām sumanasyāma | [18] prajāṁ kṛṇvāthām iha puṣyatu no
rayiṁ dīrghan tv āyus savitā kṛṇutu z [19] z 4 z

Read: ā roha talpaṁ sumanasyamāneha prajāṁ janaya patye
asmāi | indrāpīva suptā buddhyamānā jyotiragrā uṣasaṣ prati
jāgaraḥ z 1 z devā agre ny apadyanta patnīḥ sam v aspr̥santa tanvas
tanūbhiḥ | sūryeva nāri viśvarūpā mahitvā prajāvatī patye saṁ
bhavāsi z 2 z ud īrṣvātaṣ pativati hy eṣā viśvāvasuṁ namasā gīrbhir
īle | jānim iccha pitṛṣadaṁ vyaktām sa te bhāgo januṣā tasya viddhi
z 3 z yā apsarasaṣ sadhamādaṁ madanty antarā havirdhānaṁ
sūryaṁ ca | tās te janitram abhi taś parehi namas te gandhar-
vartunā kṛṇomi z 4 z namo gandharvasya manase namo bhāsāya
cakṣuṣe ca kṛṇmaḥ | viśvāvaso namo vrahmaṇā te kṛṇomy abhi
cāryā apsarasaṣ parehi z 5 z rāyā vayaṁ sumanasas syāmod ito
gandharvam āvivṛtāma | agan sa devaṣ paramaṁ sadhastham
aganma vayaṁ pratiranta āyuh z 6 z saṁ pitarā vṛddhaye sr̥jetām
pitā mātā ca retaso bhavāthaḥ | vara iva yoṣām adhi rohayanām
prajāṁ kṛṇvāthām iha modamānāu z 7 z ā vām prajāṁ janayatu
prajāpatir ahorātrābhyām sam anaktv aryamā | adurmaṅgalīṣ pati-
lokam ā viśemaṁ śaṁ no astu dvipade śaṁ catuṣpade z 8 z tāṁ
pūṣaṁ chivatamām erayasva yasyām bījaṁ manuṣyā vapanti | yā na
ūrū uṣatī viśrayāte yasyām uṣantaṣ praharema śepaḥ z 9 z ā rohorum

upa dhatsva hastañ pari şvajasva jâyāñ sumanasyamānaḥ | prajāñ
kṛpavāthām iha puşyatañ rayiñ dīrghañ ta āyus savitā kṛnotu
z 10 z 4 z

St 3. This is RV 10. 85. 21; in c RV has anyām for jāmim.

St 4. Pādas ab = Ppp 4. 9. 5ab; Ś omits yā.

St 5. In pāda c Ś has jâyā, which is rather better.

St 7. Whitney calls vṛddhaye in c "a welcome emendation."
In c Ś has marya iva.

St 8. This is RV 10. 85. 43; SMB 1. 2. 18; ApMB 1. 11. 5:
variants are not significant.

St 9. RV 10. 85. 37 has viśrayāte; ApMB 1. 11. 6 and PG
1. 4. 16 support this reading.

11

(Ś 14. 2)

[f231b19] *yan no diti vrahmabhāgañ vadhūyor vāso vadhvaś ca
vastram. yu-[20]vañ vrahmaṇeda manyamāno vṛhaspate sākam
indras ca dhattām. | devāir da-[f232a]ttañ vanunā sākam etad
vādhūyañ baddho vāso syāḥ ye vrahmaṇe cikituşe [2] dadāti sa
yad rakṣāñsi tṛpyāni hanti | syonād yoner adhi buddhyamānau
[3] hasārāu mahasā modamānau subhāu suputrāu sukr̥tāu carātāu
ca-[4]rātāu jīvā uşaso vibhātī | navam vasānas surabhis savāso-
dāgham [5] jīca uşaso vibhātī | āṇḍāt patatrivāsukṣi viśvasmā-
cāinasa-[6]s pari | śumbhani dyāvāpṛthivi yantu sumne mahivrate |
āpas sapta [7] suvantis tā no muñcañtv añhasaḥ sūryāyāi devebhyo
mitrāya varuṇā-[8]ya ca | ye bhūtasya pracetasas tebhyo ham
akaran namaḥ | yad ite jad du-[9]rbhis sruşaḥ purā jatrubhya
ādadaḥ sadhotā sandhim maghavā purova-[10]sun iṣkartā vihrtañ
punaḥ apāsmad antamad uśchañ nīlañ piśaṅgam u-[11]ta lohitañ
yat. | nirmahani tyāñ praghātakev asmin tā sthānāv adhy ā [12]
srjāmi | yāvatīḥ kṛtyā paścācāne yāvanto rājño varuṇasya pā-
[13]śāt. ṛddhaya yas samṛddhayāś cāvasmin tās tā no muñcāmi
sarvām. [14] ye ntā yāvatī sidavo ye ca tantavaḥ vāso yat patnī-
bhṛtañ tanvā syona-[15]m upa sprśaḥ z 5 z*

Read: yañ †no diti† vrahmabhāgañ vadhūyor <vādhūyañ>
vāso vadhvaś ca vastram | yuvañ vrahmaṇa idañ manyamānau
vṛhaspate sākam indras ca dattam z 1 z devāir dattañ vanunā sākam
etad vādhūyañ vadhvo vāso 'syāḥ | yo vrahmaṇe cikituşe dadāti sa

id rakṣāṁsi talpyāni hanti z 2 z syonād yoner adhi budhyamānāu
 hasāmudāu mahasā modamānāu | śubhāu suputrāu sukr̥tāu carātas
 carāto jīvā uṣaso vibhātīḥ z 3 z navaṁ vasānas surabhis suvāsā
 udāgām jīva uṣaso vibhātīḥ | āṇḍāt patatrīvāmukṣi viśvasmād
 enasaṣ pari z 4 z śumbhanī dyāvāpṛthivī antisumne mahivrate |
 āpas sapta sravantī tā no muñcantv anhasaḥ z 5 z sūryāyāi deve-
 bhyo mitrāya varuṇāya ca | ye bhūtasya pracetasas tebhyo 'ham
 akaram namaḥ z 6 z yad ṛte cid abhiśriṣaṣ purā jatrubhya ātrdaḥ |
 samdhātā samdhim maghavā purovasur iṣkartā vihrtaṁ punaḥ z 7 z
 apāsmad tantamad ucchan nīlaṁ piśāṅgam uta lohitaṁ yat |
 nirdahanī yā praghātaky asmin tām sthāṇāv adhy ā srjāmi z 8 z
 yāvatīḥ kr̥tyā tascācāne yāvanto rājño varuṇasya pāsāḥ | vyrd-
 dhayo yā asamṛddhayaś cāvāsmīn tā sthāṇāu muñcāmi sarvāḥ z 9 z
 ye 'ntā yāvatīḥ sico ya otavo ye ca tantavaḥ | vāso yat patnībhir
 utaṁ tanvā syonam upa sprśaḥ z 10 z 5 z

St 1. In pāda a Ś has me datto vr° which Ppp may have had.

St 2. In pāda a Ś has manunā.

St 3. In pāda d Ś does not have the verb; its c is sugū suputrāu
 sugr̥hau tarāthaḥ.

St 5. This appears also as Ś 7. 112. 1 as well as 14. 2. 45.

St 7. Cf especially RV 8. 1. 12; TA 4. 20. 1; ApMB 1. 7. 1.

St 10. For pāda d Ś has tan naḥ syonam upa sprśāt; it might
 be well to read so here.

12

(Ś 14. 2)

[f232a] uṣatīḥ kanyalā imāḥ pitṛlokāt patim [16] yatī | ava
 dāksam asirakṣatas svāhā vrhaspatināvasr̥ṣtām viśve [17] devā
 adhārayim. varco goṣu praviṣtām yat tenemā saṁ srjāmasi |
 vr-[18]haspatināvasr̥ṣtām viśve devā adhārayim. tejo goṣu praviṣtām
 [19] yat tenemā saṁ srjāmasi vrhaspatināvasr̥ṣtām viśve devā
 adhāra-[20]yim. yo goṣu praviṣto yat tenemā saṁ srjāmasi vrha-
 spatināvasr̥ṣtām [21] viśve devā adhārayim. yaśo goṣu praviṣtām
 yat tenemā saṁ srjāma-[f232b]si | vrhaspatināvasr̥ṣtām viśve devā
 adhārayim. bha-[2]go goṣu praviṣto yas tenemā saṁ srjāmasi |
 yad asāu dukitā [3] tava vikreṣv arujat. bahu rodhena kr̥nuty
 agham. | agniṣvāt tasmād e-[4]nasaḥ savitā ca pra muñcatām. |
 yad asī keśino janā gr̥he te [5] samanṛtyeṣu rodena kr̥ṇvatīr agham.
 yaj jāmano yad yuvatayo gr̥he [6] te samanṛtyaṣu rodena kr̥ṇvato

agham. yad amūm dampatī ubhe vivā-[7]he aghamāruto rodena kṛnutāv agham. z 6 z

The first six stanzas here are accented in the ms; in the left margin of f232b about opposite line 5 is *ryo*.

Read: *uśatīṣ kanyalā imāṣ pitṛlokāt patim yatīḥ | ava dākṣam asṛkṣata svāhā z 1 z vṛhaspatināvasrṣtām viśve devā adhārayan | varco goṣu praviṣtām yat tenemām sam sṛjāmasi z 2 z vṛhaspatināvasrṣtām viśve devā adhārayan | tejo goṣu ° ° ° z 3 z vṛhaspatināvasrṣtām viśve devā adhārayan | payo goṣu ° ° ° z 4 z vṛhaspatināvasrṣtām viśve devā adhārayan | yaśo goṣu ° ° ° z 5 z vṛhaspatināvasrṣtām viśve devā adhārayan | bhago goṣu praviṣto yas tenemām sam sṛjāmasi z 6 z yad asāu duhitā tava vikeśy arudad bahu rodena kṛnvaty agham | agniṣ tvā tasmād enasaḥ savitā ca pra muñcatām z 7 z yad amī keśino janā grhe te samanartīṣu rodena kṛnvanto agham | agniṣ tvā ° ° ° z 8 z yaj jāmayo yad yuvatayo grhe te samanartīṣu rodena kṛnvatīr agham | agniṣ tvā ° ° ° z 9 z yad amū dampatī ubhāu vivāhe agham āruto rodena kṛnvantāv agham | <agniṣ tvā tasmād enasaḥ savitā ca pra muñcatām> z 10 z 6 z*

St 1. In pāda c Ś has *dīkṣām*; *dakṣam* would probably be better than *dākṣam*.

St 10. To have concord of gender it seems necessary to read *ubhāu*. This stanza has no exact parallel.

13

(Ś 14. 2)

[f232b7] *yat te prajāyām [8] paśusu yad vā grhe niṣṭhitur aghakṛdbhir agham kṛtam. agniṣ tvā ta-[9]smād enasaḥ savitā ca pra muñcatām. | yan nārīr upavrūte pūlpā-[10]ny avṛpantikā dīrghāyur astu me patir edhantā pīlaro mama | ehamāv i-[11]ndra san nuda cakravākeva dampatī | prajāvantāu svastakāu dīrgham ā-[12]yur vyaśnutām. yad āsandhyātadhāne yad vopavāsane kṛtam. vivāhe [13] kṛtyām yām cakrur āsnāne tam ni dadhmasi | yad duṣkṛtām yaś chamalām vi-[14]vivāhe vahato ca yat. tat sambharasya kambale mṛjmahe duritām vayam. [15] sambale malām mādayitvā kambale mṛjmahe duritām vayam. samba-[16]le malām mādayitvā kambale duritām vayam. abhūmi yajñeyā-[17]ś śud-*

dhāṣ prāṇāṃ yoṣi tāriṣam. | yā me priyatamā tanū sā me vibhā-
 [18]*ya vāsasaḥ tasyāgre tvaṃ vanaspate nīvaṃ kṛṇuṣva mā vayaṃ*
ruṣāma | [19] kṛttrimaṣ kaṅkadaś śatadanyeṣu apāśyāt keśaṃ
malam upaśiṣṇyaṃ li-[20]khā | aṅgād aṅgād yoyam asyām upa
yakṣmaṃ ni dhattana | tan mā prāpat pr-[f233a]thivīm mota
devān imāṃ mām pāpam urvy āntariṣam. apo mā prāṇāṃ balam
odad agne [2] nīmaṃ mā prāpat pitṛś ca sarvān. | san tva bāhyāmi
payasā pṛthivyās san tvā na-[3]hyāmi payasoṣaḥ sadhīnām. san tvā
nahyāmi prajāyā dhanena sā sannaddhā sā[4]nnahi vājanemam.
 z 7 z

In the left margin opposite line 8 is śvā, and opposite line 10 is manti.

Read: yat te prajāyāṃ paśuṣu yad vā gr̥he niṣṭhitam agha-
 kṛdbhir aghaṃ kṛtam | agniṣ tvā tasmād enasaḥ savitā ca pra-
 muñcatām z 1 z iyaṃ nāry upa brūte pūlpāny āvapantikā | dīrghāyur
 astu me patir edhantāṃ pitaro mama z 2 z ihemāv indra saṃ nuda
 cakravākeva dāmpatī | prajāvantāu svastakāu dīrgham āyur vy-
 āsnutām z 3 z yad āsandyā upadhāne yad vopavāsane kṛtam |
 vivāhe kṛtyāṃ cakrur āsnāne tām ni dadhmasi z 4 z yad duṣkṛtāṃ
 yac chamalāṃ vivāhe vahatāu ca yat | tat sambharasya kambale
 mṛjmahe duritaṃ vayam z 5 z sambhale malāṃ śadayitvā kambale
 duritaṃ vayam | abhūma yajñīyās śuddhāṣ pra ṇa āyūṅṣi tāriṣam
 z 6 z yā me priyatamā tanū sā me bibhāya vāsasaḥ | tasyāgre tvaṃ
 vanaspate nīvaṃ kṛṇuṣva mā vayaṃ ruṣāma z 7 z kṛttrimaṣ kaṅkadaś
 śatadan ya eṣaḥ | apāśyās keśyaṃ malam apa śiṣṇyaṃ likhāt
 z 8 z aṅgād-aṅgād yūyam asyām apa yakṣmaṃ ni dhattana | tan
 mā prāpat pṛthivīm mota devān divaṃ mā prāpad urv antarikṣam |
 apo mā prāpan malam etad agne yamaṃ mā prāpat pitṛś ca
 sarvān z 9 z saṃ tvā nahyāmi payasā pṛthivyās saṃ tvā nahyāmi
 payasāuṣadhīnām | saṃ tvā nahyāmi prajāyā dhanena sā sannaddhā
 sanuḥi vājam emam z 10 z 7 z

St 2. For pāda d Ś has jīvati śaradaḥ śatam; SMB, HG, and PG read for d almost as here, having jñatayo for pitaro.

St 6. Pāda d as here is given by the ms at 11. 3. 4d also, where tāriṣat seems necessary; here it would seem better.

St 9. In pāda b asyām is not as good as the genitive which Ś has, but it is possible.

St 10. Cf. also TS 3. 5. 6. 1.

14

(Ś 14. 2)

[f233a4] amo ham asmi sã tvañ dyāur ahañ pṛthimano ma-
 [5]nas si vākyañ tāv iha mambhavāva prajāñ ā janayāvahāi |
 jayanti nogruva* pi-[6]vaṣ pitryantu sadānugāḥ | ariṣṭām asyate-
 mahi vṛhate vājasātaye | ye pi-[7]taro vadhūdarśā nimam vahatum
 āgamam. | tasyāi vadhvī sampatnī prajāvaś carma yaśchatu |
 [8] idam pūrvāgañ raśanāyamānā prajāñ asyāi draviṇaṃ ceha
 dhattām. | tvāñ vaha-[9]ntv aktasyābhi panthām virāḍ iyañ supra-
 jātvajīṣi pra vudhyasva suvakṣa vudhyamānā [10] dīrghāyutvāya
 śataśārādāya | grhāñ prīhi sumanasyamāno dīrghan tāyus sa-
 [11]vitā kṛṇotu | vi te muñcāmi raśanām vi raśmīñ yoktrāṇi pari
 carta-[12]nāni ca | ariṣṭāsmiñ jyotiṣa śivā grhapatāu bhava |
 syonā bhava śvaśu-[13]rebhya syonā patye grhebhyaḥ syonāsyāi
 sarvasyāi viṣe syonāpatyāmyūtiṣām bhava z 8 z [14] z z ity athar-
 vanike pāippalādāyāś śākhāyām aṣṭādaśakāṇḍe [15] dvitīyo
 nuvākaḥ z z

Read: amo ham asmi sã tvañ dyāur ahañ pṛthivī tvañ mano
 ham asmi vāk tvam | tāv iha sam bhavāva prajāñ ā janayāvahāi
 z 1 z janayanti no agravaṣ putriyanti sadānugāḥ | ariṣṭāsa sacemahi
 vṛhate vājasātaye z 2 z ye pitaro vadhūdarśā imam vahatum āgaman
 | te syāi vadhvāi sampatnyāi prajāvac charma yacchantu z 3 z
 yedañ pūrvāgañ raśanāyamānā prajāñ asyāi draviṇaṃ ceha
 dhattām | tām vahantv aktasyābhi panthām virāḍ iyañ suprajā aty
 ajāiṣit z 4 z pra budhyasva suvakṣā budhyamānā dīrghāyutvāya
 śataśārādāya | grhāñ prehi sumanasyamānā dīrghaṃ ta āyus savitā
 kṛṇotu z 5 z vi te muñcāmi raśanām vi raśmīñ vi yoktrāṇi pari-
 cartanāni ca | ariṣṭāsmiñ jyotiṣi śivā grhapatāu bhava z 6 z syonā
 bhava śvaśurebhyaḥ syonā patye grhebhyaḥ | syonāsyāi sarvasyāi
 viṣe syonāpatyāyāiṣām bhava z 7 z 8 z

ity ātharvanike pāippalādāyām śākhāyām aṣṭādaśakāṇḍe dvitīyo
 nuvākaḥ z z

St 1. For pāda b Ś has sāmāham asmy ṛk tvam; our pāda c
 appears elsewhere only in ApMB 1. 3. 14.

St 2. In pāda b Ś has sudānavah, and in c ariṣṭāsū sacevahi.

St 4. In pāda. c Ś has agatasyānu.

St 6. For pādas ab cf TS 1. 6. 4. 3; MS 1. 4. 1; and KS 5. 3:
 for cd there seem to be no parallels.

St 7. This st 27 in Ś, which has in c syonā puṣṭāyāi°.

15

(§ 13.1)

[f233a15] ud ihi vājin yo psv antar idaṃ rāṣṭraṃ pra viṣi
 [16] sūnṛtāvat. yayo rohito viśvabhṛtaṃ jajāna | sa tvā rāṣṭāya
 subhṛtaṃ pipantu [17] ud vājagan yo psv antar viṣā roha tud
 yonayo yā somaṃ dadhānā | poṣadhīr gās ca-[18]tuspādo dvīpadā
 veśa eha z oṃ yūyam ugrā marutaṣ prānimātara indre yu-[20]jā
 pra mṛṇīta śatrūn. ā vo rohitaś śṛnavat sudānavas triṣuptā marutas
 svādu-[21]sāmnudaḥ | ruho ruroha rohito ruroha garbho janīnām
 janitām upastham. tā-[f233b] tābhīṣ saṃrabdho anv avindat ṣaḍ
 urvī gātum prapaśyann iha rāṣṭraṃ āha | yā te rāṣṭraṃ i-[2]ha
 rohito hā sṛdho vy āsthad abhayat tehabhūḥ tasmāi te dyāvāprthivī
 revatī[3]bhīṣ kāmān duhātām iha śakvarībhiḥ rohito dyāvāprthivī
 jajāna taṃ [4] tantum parameṣṭhī tatāna | tatra śāśriye aja ekapā
 dr̥ṇhat tena sva stabhitam [5] tena nāhāḥ tenāntarikṣam vimatā
 raksāṃsi tena devā mṛtam anv avindan. | vi [6] rohito mṛśad
 viśvarūpaṃ samākṛvānaṣ pararuho ruhas ca | divaṃ rūḍhvā
 ma-[7]hatā mahimnā saṃ te rāṣṭraṃ anaktu payasā ghr̥tena | yas te
 ruhor yās tārho [8] yābhīr āpr̥ṇāsi divaṃ antarikṣam. tāsām
 vrahmaṇā payasā vāvṛ-[9]dhānā viṣa rāṣṭre jāgraha rohitasya |
 yās te viṣa tapasas sambabhūvur va-[10]tsam gāyatrīrm anu tā
 yaguh tās tvā viśantu manasā śivena saṃmātā va-[11]tso bhy eta
 rohītā z 1 z

In the right hand margin of f233b opposite line 10 is pā, with indication that it corrects saṃmātā.

Read: ud ehi vājin yo 'psv antar idaṃ rāṣṭraṃ pra viṣa sūnṛtāvat
 | yo rohito viśvabhṛtaṃ jajāna sa tvā rāṣṭrāya subhṛtaṃ pipantu
 z 1 z ud vāja āgan yo 'psv antar viṣa ā roha tvadyonayo yāḥ |
 somaṃ dadhāno 'pa oṣadhīr gās catuspado dvīpada ā veśayeha z 2 z
 yūyam ugrā marutaṣ prānimātara indreṇa yujā pra mṛṇīta śatrūn |
 ā vo rohitaś śṛnavat sudānavas triṣaptā marutas svādusaṃmudaḥ
 z 3 z ruho ruroha rohito ruroha garbho janīnām januṣām upastham
 | tābhīṣ saṃrabdho anv avindat ṣaḍ urvīr gātum prapaśyann iha
 rāṣṭraṃ āhāḥ z 4 z ā te rāṣṭraṃ iha rohito 'hār mṛdho vy āsthad
 abhayaṃ te abhūt | tasmāi te dyāvāprthivī revatībhiḥ kāmān
 duhātām iha śakvarībhiḥ z 5 z rohito dyāvāprthivī jajāna tasmin
 tantum parameṣṭhī tatāna | tatra śīśriye aja ekapād adṛṇhat
 <dyāvāprthivī balena z 6 z rohito dyāvāprthivī adṛṇhat> tena sva

stabhitam tena nākaḥ | tenāntarikṣam vimitā rajāṁsi tena devā
amṛtam anv avindan z 7 z vi rohito 'mṛśad viśvarūpaṁ samā-
kṛṇvāpaṣ praruho ruhaś ca | divam rūḍhvā mahatā mahimnā saṁ
te rāṣṭram anaktu payasā gṛtēna z 8 z yās te <ruhaṣ pra->ruho
yās ta āruho yābhīr āpṛṇāsi divam antarikṣam | tāsāṁ vrahmaṇā
payasā vāvṛdhāno viśi rāṣṭrā jāgrhi rohitasya z 9 z yās te viśas
tapasas sambabhūvur vatsam gāyatrīm anu tā ihāguḥ | tās tvā
viśantu manasā śivena saṁmātā vatso 'bhy etu rohitaḥ z 10 z 1 z

St 1. In pāda c Ś has viśvam idam; in d bibhartu, while TB has dadhātu. Our variant in d is a frequent type and often is wrong.

St 4. In pāda c Ś has saṁrabdham anv avindan, TB has °rabdho avidat.

St 6. Pāipp as edited agrees with TB in having tasmin in b and ekapād in c.

St 7. Pāda d appears as Ppp 7.6.1b, in another connection.

16

(Ś 13.1)

[f233b11] ūrdhvo rohito dhi nāke asthād viśvā rū-[12]pāni
janayan yuvā kaviḥ tigmenāgni jyotiṣā vi bhāsi tṛtīye [13] cakṣe
rajasi priyāni | sahasraśrṅgo vṛṣabho jātavedā gṛtā-[14]hutiḥ
somaprṣṭhas suvirāḥ gāma hīṣin nāthito netvā jahāji [15] gopoṣam
ca me virapoṣam ca dhehi | rohito yajñasya janitā mukham ca
ro-[16]hitayā vācā śrotreṇa manasā juhomi | rohitan devā yantu
[17] sumanasyamānā sa mā rohāis sāmitye rohayāti | rohito yajñam
[18] vi dadhād viśvakarmaṇe tasmāt tejāṁsy upa memāny āguḥ
vocayāt te nā-[19]bhīm bhuvanasyādhi majmani | ā tvā ruroha
vṛhaty at pañktir āṅkakuḍ varca-[20]mā viśvavedaḥ ā tvā ruroha
rohitākṣam rohito hito retasā [21] saha | ayaṁ vaste garbham
pṛthivyā divam vaste yam antari-[f234a]kṣam. | ayaṁ vradhnasya
viśtapas svar lokān sam ānaṣe | vācaspate pṛthivī na syonā [2] yonā
talpā suśevā | ihāiva prāṇas sakhye no stu tan tvā paramēṣṭhi
paryavaham [3] varcasā dadhāmi | vācaspate ṛtavaṣ pañca vāiśva-
karmaṇā parye babhūvuh pa-[4]ra rohito varcasā dadhātu |
vācaspate somanasam manas ca goṣṭhe no gā rama yo-[5]niṣu
prajām. ihāiva prāṇas sakhye no stu tan tvā paramēṣṭhiṁ parya-
vaham varcasā [6] dadhātu | pari tvā dhat savitā devo gnir varcasā

*mitrāvaruṇāv abhi tvā | sarvā-[7]rātīr apakrāmann udahidam
ṣṭrāṇ kṛṇuhi mūnṛtāvat. z 2 z*

Read: ūrdhvo rohito 'dhi nāke asthād viśvā rūpāni janayan
yuvā kavīḥ | tigmenāgne jyotiṣā vi bhāsi ṛṭīye cakṣe rajasi priyāni
z 1 z sahasraśṛṅgo vṛṣabho jātavedā ghṛtāhutis somapṛṣṭhas suvīraḥ
| mā mā hāsīn nāthito net tvā jahāni gopoṣaṁ ca me vīrapoṣaṁ
ca dhehi z 2 z rohito yajñasya janitā mukhaṁ ca rohitāya vācā
śrotreṇa manasā juhomi | rohitaṁ devā yantu sumanasyamānās sa
mā rohāis sāmityāi rohayāti z 3 z rohito yajñaṁ vy adadhād viśva-
karmaṇe tasmāt tejānsy upa memāny āguḥ | voceyaṁ te nabhiṁ
bhuvanasyādhi majmani z 4 z ā tvā ruropa vṛhaty uta pañktir ā
kakud varcasā viśvavedaḥ | ā tvā ruropa rohitākṣara <ā tvā ruropa>
rohito retasā saha z 5 z ayaṁ vaste garbhaṁ pṛthivyā divaṁ vaste
'yam antarikṣam | ayaṁ vradhnasya viṣṭapas svar lokān sam ānaśe
z 6 z vācaspate pṛthivī naḥ syonā syonā yonis talpā naḥ suśevā |
ihāiva prāṇas sakhye no 'stu taṁ tvā parameṣṭhin pary ahaṁ var-
casā dadhāmi z 7 z vācaspata ṛtavaḥ pañca <ye no> vāiśvakarmaṇāḥ
pari ye babhūvuh | <ihāiva prāṇas sakhye no 'stu taṁ tvā para-
meṣṭhin> pari rohito varcasā dadhātu z 8 z vācaspate sāumanasaṁ
manaś ca goṣṭhe no gā ramaya yoniṣu prajāṁ | ihāiva prāṇas sakhye
no 'stu taṁ tvā parameṣṭhin pary ahaṁ varcasā dadhāmi z 9 z pari
tvā dhāt savitā devo 'gnir varcasā mitrāvaruṇāv abhi tvā | sarvā
arātīr apakrāmann ehīdam rāṣṭraṁ kṛṇuhi sūnṛtāvat z 10 z 2 z

St 2. See also KS 35.18 and TB 3.7.2.7; the latter varies considerably.

St 5. Ś has kakub in pāda b; insertion of tvā before kakud would improve the pāda. In c Ś has rurohoṣṇihākṣaro vaṣatkāra°.

St 7. In pāda d Ś has agnir āyusā in st 17, rohita āyusā in st 18, and aham āyusā in st 19.

17

(Ś 13.1)

[f234a8] om̐ yan tvā pr̥satī rathe pr̥snir vahati rohitaḥ sabhā yāsya
raniṁ namaḥ te-[9]nemaṁ vrahmaṇas pate ruhaṁ rohayottamam.
anuvratā rohiṇī rohitasya sū-[10]ryas suvarṇā vṛñhaspatī suvarcāḥ
mayā vācāṁ viśvarūpāṁ jayema [11] tayā viśyādāṁ pṛtanābhi
syama | idaṁ sado rohiṇī rohitasyāsāu pa-[12]panthās pr̥satī yena
yāti | taṁṇ gandharvāḥ kāśyapā vun nayantu tvaṁ rahantu [13]

kavayo prapādam. sūryasyāśvā harayaṣ ketusantas sadā vahanty amṛtā-[14]s sukhāṁ ratham. | ghṛtapāvā rohito vājamāno divaṁ devāṣ prśa-[15]tīm ā viveśa | ayaṁ rohito vṛṣabhas tigmaśrīgaṣ pary agniṣ pari sū-[16]ryaṁ babhūva | ayo viṣṭabhnāt pṛthivī divaṁ ca tasmād devā ti sr̥ṣṭi-[17]s sr̥jante | rohito divaṁ āruhaṁ mahataṣ pary arṇavā | sa-[18]rvā ruropa rohito ruhā vimimīdvā payasvatīm ghṛtācīm devānām [19] dhevānām dhenur anapaspr̥g eṣā. indras somo stv agniṣpr̥ṣṇānta vimṛdho [20] nudasva | samiddho gnis samidhāno ghṛtavṛddho ghṛtāhutaḥ abhi-[21]sāl asmi viśvāsāl agnis sapatnān. | hantv e mama hantv enān pra [f234b] dahantv agnir yo niṣ pr̥danyatu kravyādagninā vayaṁ sapatnān pra dahāmasi | a-[2]gne sapatnam udharaṁ pārāyāssad vyathayā sajātam uta pidānaṁ vṛha-[3]spate | indrāgnī mitrāvaruṇāv adhare padyantām apratimān yūryamānā | [4] z 3 z

Read: yaṁ tvā pr̥ṣatī rathe pr̥snir vahati rohita | śubhā yāsi riṣann apaḥ | tenemaṁ vrahmaṇas pate rohaṁ rohayottamam z 1 z anuvratā rohiṇī rohitasya sūris suvarṇā vṛhatī suvarcāḥ | tayā vājān viśvarūpān jayema tayā †viśyādaṁ pṛtanā abhi śyāma z 2 z idaṁ sado rohiṇī rohitasyāsāu panthāṣ pr̥ṣatī yena yāti | tāṁ gandharvāṣ kaśyapā un nayantu tāṁ rohanu kavayo 'pramādam z 3 z sūryasyāśvā harayaṣ ketumantas sadā vahanty amṛtāṣ sukhāṁ ratham | ghṛtapāvā rohito bhrājamāno divaṁ devaṣ pr̥ṣatīm ā viveśa z 4 z ayaṁ rohito vṛṣabhas tigmaśrīgaṣ pary agniṁ pari sūryaṁ babhūva | yo viṣṭabhnāt pṛthivīm divaṁ ca tasmād devā ati sr̥ṣṭiṣ sr̥jante z 5 z rohito divaṁ āruhaṁ mahataṣ pary arṇavāt | sarvā ruropa rohito ruhaḥ z 6 z vi mime tvā payasvantīm ghṛtācīm devānām dhenur anapaspr̥g eṣā | indras so-<maṁ pibatu kṣe->mo 'stv agniṣ pr̥āśnātu vi mṛdho nudasva z 7 z samiddho 'gnis samidhāno ghṛtavṛddho ghṛtāhutaḥ | abhiśād viśvāśād agnis sapatnān hantu ye mama z 8 z hantv enān pra dahatv agnir yo naṣ pṛtanyati | kravyādagninā vayaṁ sapatnān pra dahāmasi z 9 z agne sapatnam adharaṁ pādāyāsmad vyathayā sajātam †utapidānaṁ vṛhaspate | indrāgnī mitrāvaruṇāv adhare padyantām apratimanyūyamānāḥ z 10 z 3 z

St 1. In pāda b both Ś and RV 8. 7. 28 have praṣṭir va°, but it does not seem necessary to restore it. Ś and RV have only three pādas. Our pāda d is Ś 19. 24. 1c.

St 2. In pāda d Ś has viśvāḥ pr°.

St 3. In pāda d Ś has rakṣanti; rohayantu would be a good reading.

St 5. In pāda a Ś has yo, which we might well restore.

St 7. In pāda a TB 3. 7. 7. 13 and ApŚ 11. 4. 14 read as here.

St 8. Pāda b = Ppp 6. 9. 11b.

18

(Ś 13. 1)

[f234b4] avācīnān ava jahindra vajreṇa bāhumā | adhā sapa-
[5]tnān māmakān agnes tejobhir ā dadhe | udyan tam deva sūrya
sapatnān eva ja-[6]hi | divīnān rāsmibhir juhi rātrīmñān tapasā
vadhīs tam hantv amdhama-[7]n tamā | vatso virājo vṛṣabho
matīnām ā ruroha śuklapṛṣṭho antari-[8]kṣam. ghr̥tenār̥kam abhy
arcanti vatsam vrahma santam vrahmaṇā vardhayantu | divam
[9] ca roha pṛthivīm ca roha rāṣṭram ca roha draviṇam ca roha |
prajāṁ ca rohāmṛ-[10]tam ca roha rohitena tanvam sam spr̥śasva
| ye devā rāṣṭrabhṛto bhito yantu sū-[11]ryasya tebhīṣ te rohitas
samvidānā | rāṣṭram dadhātu sumanasyamānā | u [12] tvā yajñā
vrahmapūtā vahanty abhyaktum harayas tvā vahanti | tira-[13]s
samudram ati rocace arṇavam rohito dyāvāpṛthivī adhi śrite |
[14] vasujid gojit sandhanājitiṁ sahasram yasya draviṇāni sapta-
[15]tir vocayan te nābhīm bhuvanasyādhi majmani | yaśā yāsi
pradi-[16]śo diśo nu yaśāṣ paśūnām uta carṣaṇīnām. yaśāṣ pṛthi-
[17]vyādityā upasthe asmi saviteva cāruḥ amitra sann iha veyathe
[18] sannāna paśyati | yataṣ paśyanti rocanam diva sūryam vipaś-
yantam. | de-[19]vo deva marcayaty antaś caraty arṇave | samānam
agnisindhatetvam viduṣ ka-[f235a]vayaṣ pare z 4 z

Read: avācīnān ava jahindra vajreṇa bāhumān | adhā sapatnān
māmakān agnes tejobhir ā dadhe z 1 z udyan tām deva sūrya
sapatnān me 'va jahi | divīnān rāsmibhir jahi rātryāinān tapasā
vadhīs te yantv adhamam tamah z 2 z vatso virājo vṛṣabho matīnām
ā ruroha śuklapṛṣṭho antarikṣam | ghr̥tenār̥kam abhy arcanti
vatsam vrahma santam vrahmaṇā vardhayantu z 3 z divam ca roha
pṛthivīm ca roha rāṣṭram ca roha draviṇam ca roha | prajāṁ ca
rohāmṛtam ca roha rohitena tanvam sam spr̥śasva z 4 z ye devā
rāṣṭrabhṛto bhito yanti sūryasya | tebhīṣ te rohitas samvidāno
rāṣṭram dadhātu sumanasyamānā z 5 z ut tvā yajñā vrahmapūtā
vahanty abhy aktum harayas tvā vahanti | tiras samudram ati
rocace arṇavam z 6 z rohite dyāvāpṛthivī adhi śrite vasujiti gojiti
sandhanājiti | sahasram yasya draviṇāni saptatir voceyam te nābhīm

bhuvanasyādhi majmani z 7 z yaśā yāsi pradiśo diśo 'nu yaśāṣ
paśūnām uta carṣaṇīnām | yaśāṣ prthivyā adityā upasthe asmi
saviteva cāruḥ z 8 z amutra sann iha vetaḥ saṁs tāni paśyati | itaḥ
paśyanti rocanaṁ divas sūryaṁ vipaścitam z 9 z devo devān marca-
yaty antaś caraty arṇave | samānam agnim indhate taṁ viduḥ
kavayaḥ pare z 10 z 4 z

St 2. This has appeared as Ppp 10.10.2, which should be corrected to read as here: see also Ppp 16.152.10.

St 6. In pāda b abhyaktam might be possible.

St 8. Pāda d in Ś begins ahaṁ bhūyāsam; our pāda probably needs correction.

St 9. In pādas ab Ś has vetthetaḥ and paśyasi; if we should restore vettha then we ought to read paśyasi also.

19

(Ś 13.1)

[f235a1] ayaḥ pareṇa para ity ekā z ekapadī dvipadī [2] sā
catuṣpady aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā bhuvanasya
pañktis ta-[3]syās samudrā adhi vi kṣaranti | ārohan dyām amṛtat
prā vāpa badā | u tvā ya-[4]jñam vrahmapūtā vahanti ghrtaṁ
pibantaṁ harayas tvā vahanti | vedat te yamatti ya-[5]t te kra-
maṇam divi | yat te sadhasthaṁ parame vyoman. | sūryo dyām
sūryaḥ prthiviṁ sū-[6]rya āpo ta paśyati | sūryo bhūtasyāikaṁ
cakṣur ā ruroha divaṁ mahi | ūrvīr āsam [7] paridhāyo vedir
bhūmir akalpata | tatṛāitāv aṣṭiry ādhanta himaṁ ghnaṁsaṁ ca
rañhi-[8]tā | himaṁ ghnaṁsaṁ rādhāya yūpān kṛtyā parvatām. |
varṣājyāv agnī jāte rohi-[9]tasya svarvidaḥ svarvado rohitasya
vrahmaṇāgnis samāhitaḥ tasmād ghraṁśas ta-[10]smād yamas
tasmād yajño ajāyuta | vrahmaṇāgnis samvidāno vrahmaṇārdho
vrā-[11]hmāhutaḥ vrahmeddhāv agnījāte rohitammya svarvidaḥ
apṣv anyas samāhi-[12]taḥ satye adbhīs samāhitaḥ yaṁ vātaḥ pari-
śumbhati | iyam indro vrahmaṇa-[12]s patiḥ vrahmeddhāv agnījāte
rohitasya svarvidaḥ z 5 z ity atharva-[13]nīkaḥ pāipalādaśākhayām
aṣṭādaśakāṇḍe tṛtīyo nuvākaḥ zz

Read: ayaḥ pareṇa para <enāvareṇa padā vatsaṁ bibhratī gāur
ud asthāt | sā kadricī kaṁ svid ardhaṁ parāgāt kva svit sūte nahi
yūthe asmin z 1> z ekapadī dvipadī sā catuṣpady aṣṭāpadī navapadī
babhūvuṣī | sahasrākṣarā bhuvanasya pañktis tasyās samudrā adhi

vi kṣaranti z 2 z ārohan dyām amṛtaḥ prāva me vacaḥ | ut tvā yajñā
 vrahmapūtā vahanti ghṛtaṁ pibantaṁ harayas tvā vahanti z 3 z
 veda tat te amartya yat ta ākramaṇaṁ divi | yat te sadhasthaṁ
 parame vyoman z 4 z sūryo dyām sūryaḥ pṛthivīm sūrya āpo 'ti
 paśyati | sūryo bhūtasyāikaṁ cakṣur ā ruropa divaṁ mahim z 5 z
 urvīr āsan paridhayo vedir bhūmir akalpata | tatrāitāv ṣaṣṭiry
 ādhatta himaṁ ghraṇsaṁ ca rohiṭaḥ z 6 z himaṁ ghraṇsaṁ cādhāya
 yūpān kṛtvā parvatān | varṣājyāv agnī ījāte rohitasya svarvidah
 z 7 z svarvido rohitasya vrahmaṇāgnis samāhitaḥ | tasmād ghraṇsas
 tasmād dhimas tasmād yajño ajāyata z 8 z vrahmaṇāgnī samvidānau
 vrahmavṛddhāu vrahmahutāu | vrahmeddhāv agnī ījāte rohitasya
 svarvidah z 9 z apsv anyas samāhitaḥ satye anyas samāhitaḥ |
 vrahmeddhāv ° ° ° z 10 z yaṁ vātaḥ pariśumbhati yam indro
 vrahmaṇas patiḥ | vrahmeddhāv agnī ījāte rohitasya svarvidah
 z 11 z 5 z

ity ātharvaṇike pāippalādaśākhāyām aṣṭādaśakāṇḍe tṛtīyo 'nuvākaḥ
 z z

St 1. This previously appeared as 16. 67. 7 (= Ś 9. 9. 17)

St 3. Pādas bc appeared in the preceding hymn as 6ab.

20

(Ś 13. 1 and 2)

[f235a15] *vedīm bhūmim kalpayitvā divaṁ kṛtvā dakṣiṇā |*
ghraṇśan tad agniṁ kṛtvā ca-[16]kāra viśvam ātmanvad varṣeṇā-
jyena rohitā | varṣam ājyaṁ ghraṇśo gñir ve-[17]dir bhūmir
akalpata | tatrāitā sarvatān agnir gīrbhir ūrdhvān akalpayat.
gī-[18]bhir ūrdhvān kalpayitvā rohito bhūmim avravīt. | tad edaṁ
sarvaṁ jāyatām ya-[19]d bhūtaṁ yaś ca bhavyam. sa yajñas
prathamō bhūto bhavyo ajāyata | tasmādhva ja-[20]yajñedaṁ
sarvaṁ yat kiñ cedaṁ vi rohite | rohiteṇa riṣaṇābhṛtam. ud
a-[f235b]sya ketavo divi śukrā bhrājanta irate | ādityasya nṛcakṣaso
mahīvrata-[2]sya mīdhuṣā | yaśām prajñānaṁ svadayanto arciṣā
svapakṣam āsum patayanta-[3]m arnave | suvāma sūryaṁ bhuva-
nasya gopām yo rāsmibhin diśābhāti [4] sarvā | yat prāṁ pratyāṁ
svadhayā yādvi śibhin nānārūpe ahanī ka-[5]rṣa māyā | tad āditya
me tat ta mayī sravodako vidvām pari bhūmi jā-[6]yase | vipaś-
citaṁ taraṇim bhrājamānaṁ vahanti yaṁ haritas sa-[7]pta bahvīḥ
| śrutād divam atti divam anyanāya taṁ tvā paśyema paryanti-[8]m

ājim. mā tvā dabhaṁ paryantam ājim sugena durgam ati yāhi śibhām. [9] divaṁ ca sūryaṁ pṛthivyaṁ ca devī ahorātre vimamāno yad eṣi | svasti te [10] sūrya carato rathāsi yenobhāv anto paryāsi sadyaḥ | yan te vahanti [11] harito vahiṣṭhās tam ā roha sukham āśyaśvam. z 1 z

Read: vedīm bhūmīm kalpayitvā divaṁ kṛtvā dakṣiṇām | ghraṇ-
saṁ tad agniṁ kṛtvā cakāra viśvam ātmanvad varṣeṇājyena rohitāḥ
z 1 z varṣam ājyaṁ ghraṇso 'gnir vedir bhūmir akalpata | tatrāitān
parvatān agnir gīrbhir ūrdhvān akalpayat z 2 z gīrbhir ūrdhvān
kalpayitvā rohito bhūmim avravīt | tad idaṁ sarvaṁ jāyatām yad
bhūtaṁ yac ca bhavyam z 3 z sa yajūṣaḥ prathamō bhūto bhavyo
ajāyata | tasmād dha jajūa idaṁ sarvaṁ yat kiṁ cedam virocate
rohitena ṛṣiṇābhṛtaṁ z 4 z ud asya ketavo divi śukrā bhrājanta
irate | ādityasya nṛcaḥsasō mahivratasya mīdhuṣaḥ z 5 z tyaśām
prajñānām svarayanto arciṣā supakṣam āsūm patayantam arṇave |
stavāma sūryaṁ bhuvanasya gopām yo raśmibhir diśa ābhāti sarvāḥ
z 6 z yat prāṇ pratyāṇ svadhayā tyādvi śibhaṁ nānārūpe ahanī
karṣi māyayā | tad āditya mahi tat te mahi śravo yad eko viśvaṁ
pari bhūma jāyase z 7 z vipaścitāṁ tarāṇiṁ bhrājamānaṁ vahanti
yaṁ haritas sapta bahvīḥ | śrutād yam atrir divam unnināya taṁ
tvā paśyema pariyāntam ājim z 8 z mā tvā dabhan pariyāntam
ājim sugena durgam ati yāhi śibham | divaṁ ca sūrya pṛthivīm
ca devīm ahorātre vimamāno yad eṣi z 9 z svasti te sūrya carato
rathasya yenobhāv antāu pariyāsi sadyaḥ | yaṁ te vahanti harito
vahiṣṭhās tam ā roha sukham ā svaśvyam z 10 z 1 z

This hymn is made up of stanzas which in Ś are 13. 1. 52-55 and 13. 2. 1-6. Whitney remarks that Ś 13. 1. 56-60 are well omitted.

St 6. In pāda a āśām might be acceptable: Ś has diśām prajñānām svarayantam.

St 7. In pāda a yāsi, as in Ś, would be the most acceptable emendation.

21

(Ś 13. 2)

[f235b11] sukhaṁ sūrya [12] ratham aṇṣumantaṁ syono sya
vahnim adhi tiṣṭha vājinam. | yan te vahanti ha-[13]rito vahiṣṭhāś
śatam āśvā yadi vās sapta bahniḥ sapta śūro hariṣṭhā-[14]ś śatam
āśvā yadi vas sapta bahvīḥ | sapta śūro harito yātave ra-[15]tho
hiraṇyatvacaśo vrhatir yuñktaḥ amoti śakro rajasiḥ parastā-[16]d

vadhūya devas tamo divasā ruhat. uta ketunā vṛhatā deva āgam
 [17] nupāyavantum avibha jyotir aśvāiḥ divyas suparṇas sthaviro
 vyakṣann ādi-[18] tyāṣ putram nāthagām abhayām atitā | udyam
 raśmīn ā tanuṣe prajāṣ sa-[19] rgā vi paśyati | ubhā samudrāu
 kratunā vi bhāsi sarvām lokā [f236a] * * * * *
 śiśūṣ kundanā paryāto adhvaram. | [2] viśvāny *ny* bhuv*n*
 hiraṇyo ***ito vahanti z divi [3] tvā u dhārayat sūryā māsāya
 kartavye | sa eka sudhṛtas tapan svar bhūtā [4] vi cākaśat. z ubhāv
 antāu sam arṣati vatsas sammātaram iva | nanv e-[5] ti ṛtavaṣ
 purā vrahma devyā amī viduḥ yat samudram adhi śrutaṁ tat
 sivyasu-[6] ta sūrya | madhvāś ca vitato mahān pūrvaś caparaś ca
 yaḥ tvaṁ sam āpnojyo jūtibhi-[7] s tasmātmāpa jīgitsati | tenā-
 mṛtasya bhakṣaṇaṁ devānān nāva rundhate |

One upper corner of the ms is completely gone taking half of the first line of f236a and some of the second line. This hymn is accented in the ms.

Read: sukhaṁ sūrya ratham aṁsumantaṁ syonaṁ suvahnim adhi
 tiṣṭha vājinam | yaṁ te vahanti harito vahiṣṭhāś śatam aśvā yadi
 vā sapta bahviḥ z 1 z sapta sūryo harito yātave rathe hiraṇyatva-
 caso vṛhatir ayuṅkta | amoci śukro rajasaṣ parastād vidhūya devas
 tamo divam ā ruhat z 2 z ut ketunā vṛhatā deva āgann apāyuvan
 tamo abhi jyotir aśrāit | divyas suparṇas sthaviro vy akhyad adityāṣ
 putram nāthagāmo 'bhi yāmi bhītaḥ z 3 z udyan raśmīn ā tanuṣe
 prajāṣ sarvā vi paśyasi | ubhāu samudrāu kratunā vi bhāsi sarvān
 lokān paribhūr bhrājamānaḥ z 4 z pūrvāparaṁ carato māyayāitāu
 śiśū ṭkundanā pari yāto adhvaram | viśvāny anyo bhuvanābhicaṣṭe
 anyāṁ hiraṇyā harito vahanti z 5 z divi tvā ṭu adhārayat sūrya
 māsāya kartave | sa eka sudhṛtas tapan svar bhūtāvacaśat z 6 z
 ubhāv antāu sam arṣati vatsas sammātaram iva | nanv etad itaṣ
 purā vrahma devā amī viduḥ z 7 z yat samudram adhi śrītaṁ tat
 ṭsivyasuta sūryaḥ | adhvāśya vitato mahān pūrvaś cāparaś ca yaḥ
 z 8 z taṁ samāpnoti jūtibhis tasmād nāpa cikitsati | tenāmṛtasya
 bhakṣaṇaṁ devānaṁ nāva rundhate z 9 z 2 z

This hymn is accented in the ms.

St 2. In pāda a śūro would give an acceptable meaning.

St 3. In pāda b if apāyuvan may be accepted as pres. ppl. the rest is probably good. In c we might consider retaining vyakṣann as a pres. ppl. For d see 24. 4d.

St 4. Pāda a has occurred as Ppp 4. 16. 8a; b seems to be new. The lacunae are filled out from Ś.

St 5. Pādas abc have appeared above as 3.2abc, and they are also § 7.81.1abc. RV 10.85.18 has adhvaram as here, and so do MS and TB. The last pāda here is similar to pāda d of § 13.2.11; others are entirely different.

St 6. In pāda a § has tvātrir, in d viśvā bhūtā°: d has appeared as Ppp 5.38.4b.

St 8. In pāda b it may be that siṣāsati as in § is intended, or vivyāsati.

St 9. The ms gives no indication of the end of this hymn, but as the next stanza is RV 1.50.1 it seems proper to begin the next hymn with that stanza.

22

(§ 13.2)

[f236a7] u-[8]d u tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ dr̥ṣe viśvāya sūryam. | apa tye [9] tāyavo yathā nakṣatrā yanty aktubhiḥ sūrāya viśvacakṣase | adṛśyann asya [10] ketavo vi raśmayo janāṁ anu | bhrājanto agnayo yathā | taranir viśvadar̥ṣato [11] r̥ṣato jyotiṣkr̥d asi sūrya | viśvam ā bhāsi rocanā | pratyaṁ devānāṁ viśa-[12]ṣ pratyaṁ ud eṣi mānuṣi | pratyaṁ viśvam svar dr̥ṣe | yenā pāvaka cakṣasā [13] bhuṛanyantaṁ janāṁ anu | tvaṁ varuṇa paśyasi vi dyām eṣi rajas pr̥thv a-[14]hā mimāno aktubhiḥ paśyaṁ janmāni sūrya | sapta tvā harito rathe vaha-[15]nti deva sūrya | sapta tvā harito rathe vahanti deva sūrya | śociṣkeṣaṁ vi-[16]cakṣaṇa | ayukta sapta śundhyavas sūro rathasya naptyaḥ tābhir yāti svayukti-[17]bhiḥ abhi sā varcasā giras siṁcantir ā caranyataḥ abhi vatsan na dhe-[18]navaḥ tā r̥ṣantu śubhriyaḥ pr̥catī varcasā priyaḥ jāta jātir yathā hr̥-[19]dā z 3 z

The ms writes accents in this hymn also.

Read: ud u tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ | dr̥ṣe viśvāya sūryam z 1 z apa tye tāyavo yathā nakṣatrā yanty aktubhiḥ | sūrāya viśvacakṣase z 2 z adṛśrann asya ketavo vi raśmayo janāṁ anu | bhrājanto agnayo yathā z 3 z taranir viśvadar̥ṣato r̥ṣato jyotiṣkr̥d asi sūrya | viśvam ā bhāsi rocanam z 4 z pratyaṁ devānāṁ viśaṣ pratyaṁ ud eṣi mānuṣiḥ | pratyaṁ viśvam svar dr̥ṣe z 5 z yenā pāvaka cakṣasā bhuṛanyantaṁ janāṁ anu | tvaṁ varuṇa paśyasi z 6 z vi dyām eṣi rajas pr̥thv ahā mimāno aktubhiḥ | paśyaṁ janmāni sūrya z 7 z sapta tvā harito rathe vahanti deva sūrya | śociṣkeṣaṁ vicakṣaṇa z 8 z ayukta sapta śundhyavas sūro rathasya

naptyaḥ | tābhīr yāti svayuktibhiḥ z 9 z abhi mā varcasā giras
siñcanty ā caranyatiḥ | abhi vatsam na dhenavaḥ z 10 z tā aršantu
śubhriyaḥ prñcatīr varcasā payaḥ | jātaṁ jātīr yathā hṛdā z 11 z 3 z

The first nine stanzas here are RV 1. 50. 1-9; they appear in a number of other texts, but more notable perhaps is the fact that the eleven stanzas of this Pāipp hymn are Ś 20. 47. 13-21 plus 48. 1 and 2.

St 3. In pāda a RV, Ś 20. 47, and some others have adṛśram.

St 4. In pāda c rocanā as in the ms could stand, but it would be more awkward than rocanam which most texts have; but Ś has rocana in 13. 2. 19 and it may be that something of that sort is in the Atharvan tradition.

St 7. In pāda b only Ś in Bk 13 has ahar.

St 8. In pāda b I give °cakṣaṇa with RV, SV, and TS, also Ś 20. 47. 23; here, however, as in st 4c it may be that the Atharvan tradition is °cakṣaṇam.

St 10. In pāda a Ś has tvā, and in b °yuvaḥ.

23

(Ś 13. 2)

[f236a19] vajra eva sādhvīyaḥ kintyaṁ śrayamāṇam ā vahām. ||
[f236b] mahyam āru ghr̥taghr̥ta priyaḥ rohito * * * * *
[2] ni gāyitasyo jāyate namas sa devānām adhipatīr babhūva | y*
viśvacarṣaṇi- [3] r uta viśvatomukho viśvatobāhur uta viśvataspāt. |
sam bāhubyāṁ dhamati [4] saspatatrāir dyāvābhūmī janayan deva
ekah | ekapā dvipado bhūyo vi [5] cakrame ta ekapadas tanvām sam
āsaṇe | atandro yāsyām harito yad āsthā- [6] d divi rūpaṁ kr̥nūthe
rocamānaḥ ketumāñ rubhyaṁ sahamāno rajāñsi viśvā- [7] dibhyaḥ
pravato vi bhāvasi | bañ mahāñ asi sūrya bañ āditya mahāñ a- [8] si
| mahas te mahato mahimās tvasāditya mahāñ asi | rocase divi
ro- [9] case rocase rocase psv antaḥ | ubhā samudro ruvā vy āpita
devo devāsi [10] mahiṣa svarvit | arvāk parastād vaco viddhāsur
vipascit patayaṁ pataṅgaḥ [11] viṣṇur vicittaś śavame sādhitīṣṭham
pra ketunā sahate viśvam ejat. tigmo [12] pibhrājam tanvaś śiśāno
ruṅgamāsun dhraṇato rarāṇāḥ jyotiṣmān pañkti [13] mahiṣo
vayodhā viśvāsthāḥ padīśaḥ kalpamānaḥ | citraś cikittvān mahi-
[14] śas suparnārocayan nodasīm antarīkṣam. | ahorātri pari sūryam
vasāna [15] pra pya viśvās tirato vīryāñi z 4 z

The break on this folio has destroyed the second half of line 1 of f236b. Accents are marked on the first four stanzas. In the left hand margin of f236b opposite line 6 is *ṣe* correcting *kṛṇuthe*.

Read: *ugrāya †vasā dhiyaṣ kīrtim śremāṇam ā vahān | mahyam āyur ghr̥taṁ payaḥ z 1 z rohito <divam āruhat tapasā tapasvī | sa yo>nim āiti sa u jāyate punas sa devānām adhipatir babhūva z 2 z yo viśvacarṣaṇir uta viśvatomukho viśvatobāhur uta viśvataspāt | saṁ bāhubhyām dhamati saṁ patatrāir dyāvābhūmī janayan deva ekaḥ z 3 z ekapād dvipado bhūyo vi cakrame <dvipāt tripādam abhy eti paścāt | dvipād dha ṣaṭpado bhūyo vi cakrame> ta ekapadas tanvaṁ sam āsate z 4 z atandro yāsyān harito yad āsthād divi rūpaṁ kṛṇuṣe rocamānaḥ | ketumān udyan sahamāno rajāṁsi viśvā āditya pravato vi bhāsi z 5 z baṇ mahān asi sūrya baḍ āditya mahān asi | mahāns te mahato mahimā tvam āditya mahān asi z 6 z rocase divi rocase rocase 'psv antaḥ | ubhā samudrāu rucā vy āpitha devo devāsi mahiṣaḥ svarvit z 7 z arvāk parastāt †vaso vyadhva āsur vipaścit patayan patamgaḥ | viṣṇur vicittas śavasādhitīṣṭhan pra ketunā sahate viśvam ejat z 8 z tigno vibhrājan tanvaś śīśāno †raṁgamāsun pravato rarāṇaḥ | jyotiṣmān pakṣī mahiṣo vayodhā viśvā āsthāṣ pradīśas kalpamānaḥ z 9 z citraś cikivān mahiṣas suparṇa ārocayan rodasī antarikṣam | ahorātre pari sūryaṁ vasāne prāsyā viśvā tirato vīryāṇi z 10 z 4 z*

St 1. This is Ś 20. 48. 3, which has *yaśaso dhiyaḥ ° indriyam °* in ab.

St 2. At the beginning of f236b2 the ms is slightly cracked and the letters may be *nimā°* instead of *nigā°* as given in transliteration. Whitney reports that Ppp reads *ākramīt* in a; the birchbark is broken and in my copy of Bm several pages are missing just here, so I cannot verify the report. This stanza is Ś 13. 2. 25.

St 3. This appears RV 10. 81. 3 and elsewhere; *pāda a* is given here as in Ś, bcd agree with RV.

St 5. In *pāda b* Ś has *dve rūpe kṛṇute*.

St 6. For this stanza we surely have the same text as in Ś; RV and others vary considerably.

St 7. In ab Ś has, between the second and third *rocase*, *antarikṣe patamga prthivyām*.

St 8. In *pāda a* Ś has *arvān ° prayato*; at the end of d *svavit*.

St 9. In *pāda a* *tanvaś* is perhaps not as good as *tanvaṁ* in Ś: in d Ś has *āsthāt*.

24

(§ 13. 2)

[f236b15] cittran devānām katur anikaṁ [16] jyotiṣmān pradiśas sūrya udyam. divākaro tu dyumnāis tamāṁsi viśvātārya [17] duri-
tāni sukrā | cittraṁ devānām ud agād anikaṁ cakṣur mitrasya varuṇa-
[18]syāgneḥ āprā dyāvāprthivī antarikṣaṁ sūrya ātmā jagatas tasthuśaś ca z [19] uccā patam aruṇaṁ suparṇaṁ madhye
divas taraṇim bhrūjam. paśyema tvā savi-[f237a]tāraṁ yam āhur
ajasraṁ jyotir yad avindad atri divas prṣṭhe dhāvamānaṁ suparṇaṁ
[2] nādityaś putraṁ nāthagāma bha yāma bhītā | sa nā sūryaś pra-
tad dīrgham āyur mā [3] riśāma sumatāu te syāma | ahorātrāṇi vi-
dadāthi kṛtvāṇaś pārthi-[4]vāṇ rajah navaṁ navaṁ sakhi bhavaṁ
kṛṇuṣe dave sūrya | sahasrāhuṁ yotāvṛsya [5] pakṣāu harer
haṁsasya haritas svargam. | sa viśvāṇ devāṇ tinas saptathus
sampaśa-[6]n yāti bhuvanāni viśvā | rohito loko bhavabhū rohito
gre prajāpatiḥ rohi-[7]to yajñānā sukhaṁ rohito jyotir ucyase |
rohito bhūto bhavat. | rohito rāsmi-[8]bhiḥ bhūmyaṁ samudram
anu saṁ cara | sarvā diśas saṁ carati rohito adhi-[9]patir divaḥ
divaṁ samudram ād bhūmyaṁ sarvān lokān vi rahati z 5 z

In the right hand margin of f237a, opposite line 3, is dathi. The ms marks accents on the first two stanzas.

Read: citraṁ devānām katur anikaṁ jyotiṣmān pradiśas sūrya
udyan | divākaro 'ti dyumnāis tamāṁsi viśvātārīd duri-tāni sukraḥ
z 1 z citraṁ devānām ud agād anikaṁ cakṣur mitrasya varuṇa-
syāgneḥ | āprā dyāvāprthivī antarikṣaṁ sūrya ātmā jagatas
tasthuśaś ca z 2 z uccā patantam aruṇaṁ suparṇaṁ madhye divas
taraṇim bhrūjamānam | paśyema tvā savitāraṁ yam āhur ajasraṁ
jyotir yad avindad atriḥ z 3 z divas prṣṭhe dhāvamānaṁ suparṇaṁ
adityaś putraṁ nāthagāmo 'bhi yāmi bhītāḥ | sa naḥ sūrya pra tira
dīrgham āyur mā riśāma sumatāu te syāma z 4 z ahorātrāṇi vīda-
dhat kṛtvāṇaś pārthivāṇ rajah | navaṁ-navaṁ sakhibhavan kṛṇuṣe
deva sūrya z 5 z sahasrāhnyaṁ yutāv aśya pakṣāu harer haṁsasya
haratas svargam | sa viśvāṇ devāṇ tiras 'saptathus sampaśyan yāti
bhuvanāni viśvā z 6 z rohito loko 'bhavad rohito 'gre prajāpatiḥ |
rohito yajñānāṁ mukhaṁ rohito jyotir ucyate z 7 z rohito bhūto
'bhavad <rohito 'ty atapad divam> | rohito rāsmibhir bhūmiṁ
samudram anu saṁ carat z 8 z sarvā diśas saṁ carati rohito adhipatir
divaḥ | divaṁ samudram ād bhūmiṁ sarvān lokān vi rakṣati
z 9 z 5 z

St 2. This is RV 1. 115. 1, appearing also in a number of other texts; only § 13. 2. 35 has āprād in c.

St 5. This stanza is new except that a appears as RV 10. 190. 2c.

St 6. In pāda a § has viyatāv, in b patataḥ, and in c urasy upadadya.

St 7. Pāda a here is § st 40a; § 39a has kālo; our d has no parallel.

St 8. Pāda a has no parallel.

25

(§ 13. 2)

[f237a10] vitanyaṅstaṁ prati muñcate srja murhūte raśmīn
aṅśaṁ vrhantam. divā varaḥ pa-[11]śyati yat parāt paraṁ parā
hvā pravṛṣṇmaṇād viśvam aprādhīranmayam haritaḥ ke-[12]tur
udyam. | ārohām śakro vrhatīr yuñktor amartyāḥ krnuṣe vīryāni |
di-[13]vyas suparno mahiṣam vatarāṅhā ya | sarvāṅ lokān abhi yed
vibhāti | abhy a-[14]nyad eti sadyo yaṁ vasāvam ahorātrābhyām
mahīṣāt kalpamānaḥ sūryam varyam ra-[15]jasi kṣiyante gātuvidam
havāmahe nāthamānā | prithivipro mahiṣo [16] bādhamānāsu
gātur adbhutacakṣuḥ pari sarvaṁ babhūva | viśvam saṁpaśyam suvi-
[17]datro yajatri śivāyā na tanvā śarma yaśchāt. | pary asya
mahimā prthi-[18]vyām samudraṁ jyotiṣā bibhrājaṁ parya dyām
antarikṣam. ahorātrābhyām saha [19] saṁvasānā uṣā nīyuḥ pra-
tarād aviṣṭam. abobhy agnis samidhā ja-[20]nānām prati dhenum
ivāyatisuṣāsam. | yāhvā iva pra vayām ujjī-[f237b]hānāḥ pra
bhānavas sasrje nāva[m] atsva kumāraṁ mātā yuvatir garbham
anta-[2]r guhā dadāti na dadāti pitre | anekam asya na minaj
janāsaḥ puraḥ pa-[3]śyanti nihitam aratāu | tam etaṁ tva yuvatīḥ
kumāraṁ peṣi bibharṣi mahiṣi jajā-[4]na pūrvān di garbhaś śarado
vavardhāpaśyaṁ jātām yad asūta mātā | yasya tisro vanu-[5]na
ekadhātmato smāi balimn devajānā haranti | yasyāsāu dyāuḥ prthivy
antarikṣam [6] guhyam pra tiṣṭhati madhunāsaktā | nava divo
devajanena guptā navāntarikṣāni [7] nava bhūmayemām | yasmiṁn
idaṁ sarvaṁ ota protam yasmād anyamn aparaṁ kiñ canāsti [8]
z 6 z

In the left hand margin of f237a opposite line 10 is rya, and just above that is (?)vyaṅ.

Read: †vitanyaṅstaṁ prati muñcate †srja muhūrte raśmīn

aṇṣam vṛphantam | divāvaraṣ paśyati yat parāt paraṁ †parāhvā
 pravṛṣmaṇād† viśvam āprād dhiraṇmayam haritaṣ ketur udyan z 1 z
 ārohan śukro vṛhatīr †yumnktor amartyaṣ kṛṇuṣe vīryāṇi | divyaṣ
 suparṇo mahiṣo vātaraṇhā yaḥ sarvāṇ lokāṇ abhi yad vibhāti z 2 z
 abhy anyad eti sadyo 'yam †vasāvam ahorātrābhyām mahiṣaḥ kalpa-
 mānaḥ | sūryam vyaṁ rajasi kṣiyantaṁ gātuvidam havāmahe
 nāthamānāḥ z 3 z pṛthivīpro mahiṣo bādhamānasya gātur adbhuta-
 cakṣuṣ pari sarvaṁ babhūva | viśvaṁ saṁpaśyan suvidatro yajatraś
 śivāyā nas tanvā śarma yacchāt z 4 z pary asya mahimā pṛthivīm
 samudraṁ jyotiṣā vibhrājan pari dyām antarikṣam | ahorātrā-
 bhyām saha saṁvasānā uṣā nīyuṣ pratarād āviṣṭam z 5 z abodhy
 agnis samidhā janānām prati dhenum ivāyatīm uṣāsam | yāhvā iva
 pra vayām ujjiḥānāṣ pra bhānavas sasṛjre nākam accha z 6 z
 kumāraṁ mātā yuvatir garbham antar guhā dadhāti na dadāti
 pitre | anīkam asya na minaj janāsaṣ puraṣ paśyanti nihitam
 aratāu z 7 z tam etaṁ tvaṁ yuvatiṣ kumāraṁ peṣi bibharṣi mahiṣi
 jajāna | pūrvīr hi garbhaś śarado vavardhāpaśyaṁ jātaṁ yad asūta
 mātā z 8 z yasya tisro †vanuna ekadhātmato† 'smāi baliṁ devajanā
 haranti | yasyāsāu dyāuṣ pṛthivy antarikṣam guhyaṁ pra tiṣṭhanti
 madhunāsaktā z 9 z nava divo devajanena guptā navāntarikṣāṇi
 nava bhūmaya imāḥ | yasminn idaṁ sarvaṁ otaṁ protaṁ yasmād
 anyan na paraṁ kiṁ canāsti z 10 z 6 z

St 1. This has no parallel.

St 2. Pādas acd here are somewhat similar to st 42 in Ś.

St 4. Pāda d here is new; the rest is st 44 in Ś, which has
 nādh° in a and adabdhā° in b.

St 5. Pādas cd have no parallel.

St 6. This is the last stanza in Ś 13. 2, and it appears as RV
 5. 1. 1 and elsewhere. RV and Ś have sistrate in d.

St 7. This and the next are RV 5. 2. 1 and 2. In ab RV has
 °tiḥ samubdham guhā bibharṣi.

St 8. In pāda a RV has kam ° ° yuvate.

St 9. This and the next stanza are new except that 10d is Vāit
 25. 12b.

[f237b8] na tasmāt pūrvam na param nv asti na bhūtaṁ noda
 bhavyam yad āsit. | sahasrapā-[9]d v ekamūrdhā dvāiyātmā sa
 evekam avarivarti bhūtim. | ekāikam ye patayas su-[10]parṇāṣ

sopaṁ dipsanto hy ānibādhāt. | kas teṣāṁ veda pitaraṁ mātaraṁ
ca ko [11] nidhāṁ vyānam eṣāṁ. | ebhir vāta itaṣ pravāte ya dadante
pañca daśa sadhrī-[12]cī yāhutim atimanyanti devā imāṁ netāraṣ
katime ta ā-[13]san. | imāṁ eṣāṁ prthivīm vasta eṣo antarikṣaṁ
pary eko babhū-[14]va | divam eṣāṁ dadhate yo vidhartās sarvā
diśo rakṣaty eka eṣāṁ. [15] zz 7 zz zz ity atharvaṇiṣka pāipalā-
dayāś śākhāyāṁ aṣṭā-[16]daśakāṇḍe caturtho nuvākaḥ zz zz

Read: na tasmāt pūrvaṁ na paraṁ nv asti na bhūtaṁ nota
bhavyaṁ yad āsit | sahasrapād v ekamūrdhā dvāiyātmā sa evāikaṁ
ā varīvartti bhūtaṁ z 1 z ekāikaṁ ye patayas suparṇās †sopaṁ
dipsanto †hy ānibādhāt† | kas teṣāṁ veda pitaraṁ mātaraṁ ca ko
nidhāṁ vyānam eṣāṁ z 2 z yebhir vāta iṣitaṣ pravāte ye dadante
pañca diśas sadhrīcīḥ | ya āhutim atimanyanti devā †imāṁ netāraṣ
katame ta āsan z 3 z imāṁ eṣāṁ prthivīm vasta eko antarikṣaṁ
pary eko babhūva | divam eṣāṁ dadate yo vidhartā sarvā diśo
rakṣaty eka eṣāṁ z 4 z 7 z

ity ātharvaṇike pāippalādāyāṁ śākhāyāṁ aṣṭādaśakāṇḍe caturtho
‘nuvākaḥ zz zz

St 1. This and the next are new. In 2d it might be an im-
provement if prāṇaṁ were inserted after nidhāṁ.

St 3. This and the next are Ś 10. 8. 35 and 36, also in JUB
1. 34. Ś has atyamanyanta in c, and apāṁ in d of st 3. For 4d
Ś has viśvā āśāḥ prati rakṣanty eke and JUB agrees with it except
in having anye for eke.

27

(Ś 15.1)

[f237b16] vrādyāu vā ida agra āsī-[17]t triryaṁāna eva sat
prajāpatiṁ samīrayat. | sa prajāpatir ātmanas supa-[18]rṇam
apaśyat tad ekam abhavat tal lālāmam abhavat tan mahad bhavan
ta jyestho bhavat ta-[19]t tayābhavat tat satyam abhavad vrah-
mābhavat tena prajāyata | so vardhata sa macā-[20]n abhavat sa
mahādevo bhavat sa iśāno bhavat sa devānām ekavrātyo bhava-[21]t
sa dhanur āt tad indradhanur abhavat. | nīlam asyodaraṁ lohin
asya prṣṭhi nī-[f238a]lenāpriyaṁ lokoti lohiteṇa dviśantaṁ viddhata
iti vrahmavādino vadanti | sa [2] prācīr diśam anu vy acalata z 7 z

In the left hand margin of f237b opposite line 17 is trya,
correcting trirya.

Read: vrātyo vā id agra āsīt tīryamāṇa eva sa prajāpatiṁ sam āirayat z 1 z sa prajāpatir ātmanas suparṇam apaśyat z 2 z tad ekam abhavat tal lalāmam abhavat tan mahad abhavat taj jyeṣṭham abhavat tat tapo 'bhavat tat satyam abhavat tad vrahmābhavat tena prājāyata z 3 z so 'vardhata sa mahān abhavat sa mahādevo 'bhavat z 4 z sa īśāno 'bhavat sa devānām z 5 z <sa> ekavrātyo 'bhavat sa dhanur ādatta tad indradhanur abhavat z 6 z nīlam asyodaraṁ lohitaṁ asya pṛṣṭham z 7 z nīlāpriyam †lokoti lohiteṇa dviṣantaṁ vidhyatīti vrahmavādino vadanti z 8 z sa prācīṁ diśam anu vy acalat z 9 z 1 z

St 1. The form tīryamāṇaḥ is doubtful, and perhaps we should read īyamāṇaḥ with Ś.

St 5. Perhaps we should follow Ś here and read sa devānām īśān paryāit.

St 9. This is the first clause of Ś 15. 2. 1, with omission of sa ud atīṣṭhat at the beginning.

28

(Ś 16.1)

[f238a2] *atisrṣṭo apām vṛṣabho ati-[3]atisrṣṭāgnayo divyā rujaṁ parirujaṁ sr̥ṇo apām vṛṣabho atirṣṭā-[4]gnayo divyā rujaṁ parirujaṁ sr̥ṇo pasrṇam proko manohā śano nirdahātsa-[5]dūṣis tanu-dūṣi | idamṇ tvān atu sr̥jāmi tāt paśavo mitrāvaruṇā ma prāṇā-[6]pānāv agnir me dakṣam dadhātu vidma te swapna janitram z 6 z*

Read: atisrṣṭo apām vṛṣabho atisrṣṭā agnayo divyāḥ z 1 z rujaṁ parirujan mṛṇan parimṛṇan z 2 z mroko manohā khano nirdāha ātma-dūṣis tanū-dūṣiḥ z 3 z idam tam ati sr̥jāmi tam <mābhy ava nikṣi z 4 z> paśavo <māpa stheṣur> mitrāvaruṇā me prāṇāpānāv agnir me dakṣam dadhātu z 5 z vidma te swapna janitram z 6 z 2 z

St 2. Ś has pramṛṇan.

St 3. For this and st 4 cf Ppp 10. 9. 1, and SMB 1. 7. 1; also Ś 10. 5. 21.

St 5. This is Ś 16. 4. 7 with omission of śakvarī stha at the beginning. In Ś this stanza ends the first anuvāka of Book 16.

St 6. This is the first clause of Ś 16. 5. 1, and is the first clause of all but two stanzas of Ppp 17. 24.

29

(Ś 16.9)

[f238a6] *jitam a-[7]smākam adbhinam asmākam abhiṣṭhām*
viṣṭāt pṛtanā arātis svabhyāvartayā | [8] *sūryasyā vratam annāvṛte*
dakṣiṇām anv āvṛta ma tad agnir āha tad u so-[9]mo āha loka
mādhāt sukrṭasya loke | *agavda svar agavda saṁ sūryasya jyotiṣā-*
[10]gavda | *vasyobhūyāya vasumān yajño vasuṁsiya vasumān*
yajño vasuṁsiya [11] *vasumān bhūyāsam. z z ity atharvaṇike*
pāipalādayas śākhā-[12]yām aṣṭādaśakāṇḍe pañcamo nuvākaḥ z z

Read: *jitam asmākam udbhinam asmākam abhy aṣṭhām viśvāḥ*
pṛtanā arātīḥ | *†svabhyāvartayā z 1 z sūryasyāvṛtam anvāvarte*
dakṣiṇām anv āvṛtam | *tad agnir āha tad u soma āha loko mā dhāt*
sukrṭasya loke z 2 z aganma svaḥ svar aganma saṁ sūryasya
jyotiṣāganma z 3 z vasyobhūyāya vasumān yajño vasu vaṁsiṣiya
vasumān bhūyāsam z 4 z 3 z

ity ātharvaṇike pāippalādāyām śākhāyām aṣṭādaśakāṇḍe pañcamo
‘nuvākaḥ zz zz

St 1. This is also Ś 10. 5. 36ab; I suspect that the last bit here is commentary.

St 2. Pādas ab are Ś 10. 5. 37ab, and Ppp 10. 10. 3ab: pāda c is of rather frequent occurrence, e. g. Ppp 2. 24. 5c and 15. 6. 5c. Ś has pūṣā in d.

St 3. This and the next occur TS 1. 6. 6. 1 and 2. In Ś this is the end of the second anuvāka and of the book.

30

(Ś 17.1)

[f238a12] *viśamahyaṁ sahamā-[13]naṁ sahasānaṁ sahyānaṁ-*
saṁ sahamānaṁ sahojitaṁ | *viśvajitaṁ svarjitaṁ-[14]m abhijitaṁ*
vasujitaṁ gojitaṁ saṁhitaṁ sandhanājitaṁ. | *īlyaṁ nāma* [15]
bhūyā indram āyuṣmān priyā bhūyāsam. | *viśasaṁhyaṁ sahamānaṁ*
sa-[16]hasānaṁ sahyāṁsaṁ sahasānaṁ sahojitaṁ. | *viśvajitaṁ*
dhanaajitaṁ sva-[17]rjitaṁ abhijitaṁ vasujitaṁ gojitaṁ saṁjitaṁ
santunājitaṁ. | [18] *īdyāṁ nāma hūya indram devānām priyo*
bhūyāsam. | *viśasahyaṁ sa-[19]hamānaṁ sahasānaṁ sahyāṁsaṁ*
sahamānaṁ sahojitaṁ viśvajitaṁ sva-[20]rjitaṁ abhijitaṁ vasu-

*jitam gojitam samjitam sandhanajitam. | [f238b] idyam nama
huya indram pasunam priyo bhuyasam. z 1 z*

In f238a12 viśāmahyaṁ is corrected (interlinear) to °sahyaṁ: in the right hand margin of f238a about opposite line 15 is saṁśayaṁ and there is a cross under the "h" of sahamānaṁ.

Read: viśāsahim sahamānaṁ sāśahānaṁ sahiyānsam | sahamā-
naṁ sahojitam viśvajitam svarjitam abhijitam vasujitam gojitam
samjitam samdhanajitam | idyam nama †bhūya indram āyuṣmān
bhūyasam z 1 z viśāsahim sahamānaṁ sāśahānaṁ sahiyānsam |
sahamānaṁ sahojitam viśvajitam svarjitam abhijitam vasujitam
gojitam samjitam samdhanajitam | idyam nama †hūya indram
devānām priyo bhūyasam z 2 z viśāsahim sahamānaṁ sāśahānaṁ
sahiyaṁsam | sahamānaṁ sahojitam viśvajitam svarjitam abhijitam
vasujitam gojitam samjitam samdhanajitam | idyam nama †hūya
indram paśūnām priyo bhūyasam z 3 z 1 z

In the last sentence of each stanza Ś has hva indram; we might read huva indram here with some assurance, or perhaps hva indram as in Ś. The ms offers no excuse for restoring the stanzas which are 3 and 5 in Ś.

31

(Ś 17.1)

[f238b1] ud ihya ud e-[2]hi sūrya varcasā mābhy ud ehi |
dviṣaṁś ca mahyaṁ ruddha mā cāhaṁ dviṣate ratham. [3] ma
taveda viṣṇo bahudhā vīryāṇi taṁ naṣ pr̥ṇīhi paśubhir viśvarūpāḥ
sva-[4]dhāyan no dhehi parame vyoman. ud ihy ud ihi sūrya
varcasā mābhy ud ihi | [5] yāṁś ca paścāmi yāṁś ca na te yuṣme |
sumatiṁ gratha sumatāu te syāma staveda [6] viṣṇo bahudhā
vīryāṇi taṁ naṣ pr̥ṇīhi paśubhir viśvarūpāḥ svadhāyan no dhe-[7]hi
parame vyoman. sa tvā dabhan salile psv antar ye pāśinam upa-
tiṣṭhamty atra [8] hitvāśastiṁ divam ā ruha etāṁ sa no mṛḷa
sumatāu syāma | staveda [9] viṣṇo bahudhā vīryāṇi taṁ naṣ pr̥ṇīhi
paśubhir viśvarūpāḥ svadhāyan no [10] dhihi parame vyoman.
taṁ na indra mahate sāubhagāyā adabdhāḥ pari pāhy agu-
[11]bhis taveda viṣṇo bahudhā vīryāṇi taṁ naṣ pr̥ṇīhi paśubhir
viśvarūpāḥ-[12]s svadhāyan no dhehi parame vyoman. taṁ na
indro adbhīś śivābhīś śantamo bha-[13]va | ārohaṁ tridivam divo
gr̥ṇānas somapitaye priyēdhāmā svastaye | [14] taveda viṣṇo
bahudhā vīryāṇi taṁ naṣ pr̥ṇīhi paśubhir viśvarūpāḥ svadhā-[15]yan

no dhehi parame vyoman. | tvam indrāsi viśvavit svarvit. puruhūtas
 tvam i-[16]ndra evaṁ svaha stomam erayasva | śivābhis tanubhir
 abhi na svajamba taveda [17] viṣṇo bahudhā vīryāṇi | tan naṣ
 pṛṇīhi paśu viśvarūpāis svadhāya-[18]n no dhehi parame
 vyoman. advudho divaṣ pṛthivyāsutāsyā nu tāpun mahi-[19]mām
 antarikṣe | advadhena vrahmaṇā vāvṛdhānas sa tvan na indra diviṣā
 [20] śarma yaśchat. | taveda viṣṇo bahudhā vīryāṇi tan naṣ pṛṇīha
 paśu-[f239a]bhir viśvarūpāis svadhāyan no dhihi parame vyoman.
 | tvam rakṣase pradiśāś catasras tvam [2] śociṣā nabhaś vi bhāsi |
 rtasya pañthām anu neṣa vidvāṁs tam umā vi-[3]śvā bhuvanābhi
 tiṣṭhāsi | taveda viṣṇo bahudhā vīryāṇi | tan naṣ pṛṇī-[4]ha
 paśubhir viśvarūpāis svadhāyan no dhehi parame vyoman z 2 z

In the left hand margin of f238b opposite the interspace between
 lines 15 and 16 is *eevaṁ* and below that is *saṁ*: in the bottom
 margin below *tan naṣ* is *taṁna*: in the right hand margin opposite
 l. 7 is *ntya*.

Read: ud ihy ud ihi sūrya varcasā mābhy ud ihi | diviṣāś ca
 mahyaṁ radhyan mā cāhaṁ diviṣate radham | taved viṣṇo bahudhā
 vīryāṇi | tvam naṣ pṛṇīhi paśubhir viśvarūpāih svadhāyām no dhehi
 parame vyoman z 1 z ud ihy ud ihi sūrya varcasā mābhy ud ihi |
 yāś ca paśyāmi yāś ca na teṣu me sumatiṁ kṛdhi | taved viṣṇo
 ° ° ° | tvam naṣ ° ° ° z 2 z mā tvā dabhan salile 'psv
 antar ye pāśinam upatiṣṭhanty atra | hitvāśastiṁ divam ā ruha
 etām sa no mṛḍa sumatāu te syāma | taved viṣṇo ° ° ° | tvam
 naṣ ° ° ° z 3 z tvam na indra mahate sāubhagāyādabdhāiṣ
 pari pāhy aktubhiḥ | taved viṣṇo ° ° ° | tvam naṣ ° ° °
 z 4 z tvam na indrotibhiś śivābhiś śāntamo bhava | ārohan tridivam
 divo grṇānas somapītaye priyadhāmā svastaye | taved viṣṇo ° ° °
 | tvam naṣ ° ° ° z 5 z tvam indrāsi viśvavit sarvavit puru-
 hūtas tvam | indremaṁ suhavaṁ stomam erayasva śivābhis tanubhir
 abhi naṣ sajasva | taved viṣṇo ° ° ° | tvam naṣ ° ° °
 z 6 z adabdhho divaṣ pṛthivyām utāsi na ta āpur mahimānam
 antarikṣe | adabdhena vrahmaṇā vāvṛdhānas sa tvam na indra divi
 ṣāś śarma yaccha | taved viṣṇo ° ° ° | tvam naṣ ° ° °
 z 7 z tvam rakṣase pradiśāś catasras tvam śociṣā nabhaś vi bhāsi |
 rtasya panthām anu neṣa vidvāṁs tvam imā viśvā bhuvanābhi
 tiṣṭhāsi | taved viṣṇo bahudhā vīryāṇi | tvam naṣ pṛṇīhi paśubhir
 viśvarūpāih svadhāyām no dhehi parame vyoman z 8 z 2 z

Stanzas 13, 14, and 15 of Ś are omitted here, our last here being
 st 16 in Ś: but Ś 15a is in the first stanza of our next hymn.

St 1. At the end of the refrain Ś has sudhāyām mā.

St 2. In pāda d Ś has mā for our me.

St 3. In pāda b Ś has pāsina upa°; which is rather better than ours.

St 6. Perhaps a better arrangement of bc would be °hūtas tvam indra | imam °. For its d Ś has its 8d (= our 3d).

St 7. In pāda d dviṣā is probably the correct emendation, but dviṣas might be considered.

32

(Ś 17.1)

[f239a4] saptabhi-[5]ṣ prāk tapasy cyārvāṇ ya śastim eṣā sudhine
bādhāmānā | tan tritan tvam pary e-[6]ṣv iścam taveda viṣṇo
bahudhā vīryāni tan naṣ prñiha paśubhir viśvarū-[7]pāis sva-
dhāyan no dhehi parame vyoman. tvam indras tvam mahendras
tvam viṣṇus tvam [8] prajāpatiḥ tutaṁ yajño yajāyate tubhyam
ahvata juhvatas taveda viṣṇo bahudhā [9] vīryāni tan naṣ prñihi
paśubhir viśvarūpāis svadhāyan no dhehi parame vyo-[10]man.
amatsva pratiṣṭham mad bhūtam pratitiṣṭhitam. | bhūto ha bha-
vyāhitam bhavyam bhūte [11] samāhitam. taveda viṣṇo bahu
vīryāni tan naṣ prñihi paśubhi-[12]r viśvarūpāis svadhāyan no
dhehi parame vyoman. | śukro mi bhrājo si | māi-[13]vāham bhrā-
jate bhrājyāsam ṛcur asi loco si sāivāham prajāyā paśu-[14]bhir
nāhmaṇavarcasena rociṣīya | udyate namā udāyate nama uditā-
[15]ya namaḥ virāje namaḥ svarāje namaḥ saṁrāje namaḥ asta-
myade namo [16] stamṣyate namo stamitāya namaḥ virāje namaḥ
svarāje namaḥ [17] saṁrāje namaḥ āditya nāvam āruham satā-
ritrām svastaye | aha-[18]rñāudy apīparod aha mātrātu pārāyā |
sūrye nāvam ārikṣam satāritrām [19] svastaye | rātrīṇody apīparadā
ratrī satrān pārāyā | prajāpa-[20]ter āvṛto vrahmaṇā varmaṇāham
kaśyapasya jyotiṣā varcasā cakāra [21] rṣtiṣ kratuvīryo viḥyās
sahasrās sukrtaḥ careyam. | ṛtena gu-[f239b]pto ṛtubhiḥ ca sarvān
bhūtena gupta na ca bhavyena cāham. z mā sā prathar ṛṣa-[2]yo
dāivya yā mā mānuṣīr avaṣṛṣṭā vadhāyāḥ ṛtena gupta ṛtubhiḥ ca
sa-[3]rve bhūtena gupta na ca bhavyena cāham. sā mā prāpat mā
mā nota mamṛtyur anta-[4]rdadhe salīlenāca | agnir mā gopaṣ pari
pātu viśvato viśchantīr u-[5]ṣasaḥ parvatā dhruvā | udyamṇ sūryo
nudatām mṛtyupāśām sahasram prāṇā mayu-[6]te ramantām |

candramā apsv antarā duparṇo dhāvate divi | na vo hiranyane-
 [7] *mayaṣ padaṁ vindanti vidyuto vittam me asya rodasī z z om*
vittam [8] me asya rodasī z 3 z z ity atharvanike pāipalādāyaś
śā-[9]khāyām aṣṭādaśaś kāṇḍas samāptaḥ z z

Read: saptabhiṣ prāk tapasy ekayārvān āśastim eṣi sudine bādha-
 mānaḥ | tvaṁ tritaṁ tvaṁ pary eṣy utsam | taved viṣṇo bahudhā
 vīryāni | tvaṁ naṣ prṇiḥi paśubhir viśvarūpāis svadhāyām no dhehi
 parame vyoman z 1 z tvaṁ indras tvaṁ mahendras tvaṁ viṣṇus
 tvaṁ prajāpatiḥ | tubhyaṁ yajño vi jāyate tubhyaṁ juhvati
 juhvataḥ | taved viṣṇo ° ° ° | tvaṁ naṣ ° ° ° z 2 z asati
 sat pratiṣṭhitaṁ sati bhūtaṁ pratiṣṭhitaṁ | bhūtaṁ ha bhavya
 āhitaṁ bhavyaṁ bhūte samāhitaṁ | taved viṣṇo bahudhā vīryāni |
 tvaṁ naṣ prṇiḥi paśubhir viśvarūpāis svadhāyām no dhehi parame
 vyoman z 3 z śukro 'si bhrajo 'si | sa evāhaṁ bhrājate bhrājyāsam
 z 4 z rucir asi roco 'si | sa evāhaṁ prajāyā paśubhir vrāhmaṇavar-
 casena rociṣīya z 5 z udyate nama udāyate nama uditāya namaḥ |
 virāje namaḥ svarāje namaḥ samrāje namaḥ z 6 z astamyate namo
 'stamesyate namo 'stamitāya namaḥ | virāje namaḥ svarāje namaḥ
 samrāje namaḥ z 7 z āditya nāvam āruhaṁ śatāritrām svastaye | ahar
 ṇo 'tyapīparad ahas satrāti pārayā z 8 z sūrye nāvam āruksaṁ śatāri-
 trām svastaye | rātrir ṇo 'tyapīparad rātriṁ satrāti pārayā z 9 z
 prajāpater āvṛto vrahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā
 ca | jaradaṣṭiṣ kratuvīryo vihāyās sahasrāyus sukṛtāś careyam z 10 z
 ṛtena gupta ṛtubhiś ca sarvāir bhūtena gupto bhavyena cāham |
 mā mā prāyann iṣavo dāivyā yā mā mānuṣīr avasṛṣṭā vadhāya z 11 z
 ṛtena gupta ṛtubhiś ca sarvāir bhūtena gupto bhavyena cāham |
 mā mā prāpat pāpmā mota mṛtyur antardadhe salilena vācaḥ z 12 z
 agnir mā gopāṣ pari pātu viśvato vyucchantir uśasaṣ parvatā
 dhruvāḥ | udyan sūryo nudatām mṛtyupāśān sahasraṁ prāṇā ma
 āyate ramantām z 13 z candramā apsv antar ā suparṇo dhāvate
 divi | na vo hiranyanemayaṣ padaṁ vindanti vidyuto vittam me
 asya rodasī z 14 z 3 z

ity ātharvanike pāipalādāyām śākhāyām aṣṭādaśaś kāṇḍas
 samāptaḥ zz zz

St 1. In pāda a Ś has parāṇ and for our tritaṁ has in its 15a
 ṛtām; our ms gives no indication that we have two stanzas here.

St 2. In pāda b Ś has viṣṇus for lokas: in c Whitney reports
 a number of mss of Ś as reading jāyate.

St 4. Ś has in the second part sa yathā tvaṁ bhrājo 'sy evāhaṁ

bhrājatā °: it does not seem necessary to supply words here from Ś; nor in the next stanza either.

St 8. For this cf also SMB 2.15.3 and MahānU 14.5. In a Ś has arukṣaḥ, in c mātyapīparo °. See comment in Vedic Variants, vol. 1, p. 199.

St 9. In pāda a Ś has sūrya, in c rātrim mā°; cf preceding stanza.

St 11. Pādas ab here are 29ab in Ś and they are repeated as ab in the next stanza here.

St 13. In pāda b Ś has mayy ā yatantam.

St 14. This is RV 1.105.1 and Ś 18.4.89.

